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*Mich. L. Gann.*


FIRST BISHOP OF PHILADELPHIA.

Born 1761 ; Consecrated 1810 ; Died 1814.









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# HISTORY

OF

Rt. Rev. Michael Egan, D.D.

FIRST BISHOP OF PHILADELPHIA.

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BY

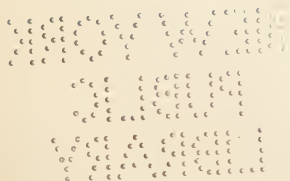
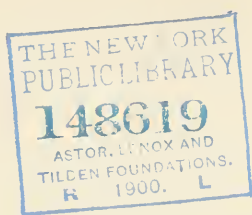
MARTIN I. J. GRIFFIN.

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PHILADELPHIA :

1893.

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# HISTORY OF

# RT. REV. MICHAEL EGAN D. D.,

## FIRST BISHOP OF PHILADELPHIA.

BY MARTIN I. J. GRIFFIN.



### *DIVISION I.*

PHILADELPHIA AND THE COADJUTORSHIP TO BISHOP CARROLL.

ESTABLISHMENT OF THE SEE OF PHILADELPHIA.

The commanding importance of the Church in Philadelphia suggests an inquiry into the formation of the See. Passing by the narration of Bishop Carroll's jurisdiction over the territory out of which the diocese of Philadelphia was constituted, and but a portion of which is now comprised in the Archdiocese of Philadelphia and its suffragan Sees, inquiry may be made into the subdivision of the original jurisdiction of the first Bishop of Baltimore and the erection of the Diocese of Philadelphia. In May, 1793. Bishop Carroll petitioned Rome to have as coadjutor, with the right of succession, the Rev. Lawrence Graessl of Philadelphia. On December 8th, 1793, His Holiness granted the petition. (Documents in "AMERICAN CATHOLIC HISTORICAL RESEARCHES," October, 1888.)

Father Graessl was then in ill health. On June 19th, he wrote to his parents and relatives in Germany, "Nothing could make me more disquitted than this news. But God has heard my prayer. He will take this burden from me, unworthy as I am, and give it to one more worthy."

Whilst my name, that of my birthplace, is on the way to Rome to receive the Pope's approval, I shall leave the world to rest forever from the sufferings of my short, earthly pilgrimage. My business now is to suffer patiently and to die happily." (U. S. CATH. HIS MAG. Vol. 1, p 7.)

So it proved for Father Graessl fell a victim of the yellow fever and died in October, 1793. Though in ill health he, in September, attended his New Jersey mission where, as he wrote, "I contracted my sickness on my last mission through the sandy roads on a hot Summer's day." On September

19th, at Charlottenburg, he married John Philip Secholzer and Mary Vinyard. This was his last record.

In January 1794 the Propaganda sent notification to Father Graessl of his appointment, but we have seen, he was then dead. The propaganda informed him "that the Supreme Pontiff reserved full liberty, should the welfare of souls at any time demand it, of dividing the diocese of Baltimore into other Episcopal Sees even during the lifetime of Bishop Carroll, even though he should, unreasonably, be opposed to such division. (Documents in AM. CATH. HIS. RESEARCHES, Oct. 1888.)

Bishop Carroll was required "to bind his coadjutor never to put himself in opposition to the erection of new Sees." He had asked for the division of his See, but it was not granted, as Propaganda regarded the appointment of a coadjutor sufficient.

On September 21st, 1793, Bishop Carroll represented to Rome "that large numbers of sectarians will be present at the consecration" of his coadjutor "to hear and misinterpret whatever they can." So he petitioned that the words "I will to the utmost of my power seek out and oppose heretics, schismatics and the enemies of our Sovereign Lord and his successors" should be stricken out of the oath. On August 2d 1794, permission was given "to omit the aforesaid words in the oath and use in their stead the form which has been granted to the Bishops of Ireland and to the Archbishop of Mohilow," (in Little Russia).

On July 3d 1794 Bishop Carroll notified Propaganda of the death of Father Graessl "of the plague contracted while assisting others stricken with the same disease."

On October 15th, 1794, Bishop Carroll informed Rome "that after conferring with the larger and more respectable portion of his clergy he has chosen and recommends to the Holy See the Rev. Leonard Neale, now a parish priest of St. Mary's Church in Philadelphia, as being the worthiest for prudence, ability and spotless life to be his coadjutor with the right of succession. He is about 44 years of age."

The Pope ratified, on April 17th, 1795, the decree of Propaganda according to the recommendation, and naming Father Neale as coadjutor.

Bishop-elect Neale remained in Philadelphia until March 1799, when, as the Bulls of Installation had not yet been received from Rome, he went to Georgetown College to enter upon its Presidency. Here he remained until his consecration, December 7th 1800, when, at Baltimore, he was consecrated coadjutor to Bishop Carroll.

Philadelphia continued to be ecclesiastically governed from Baltimore until, on April 8th, 1808, Pius VII., decreed the subdivision of the Diocese of Baltimore and its erection into an Archdiocese with four suffragan Sees at Philadelphia, New York, Boston and Bardstown, for whose government he appointed Rev. Michael Egan of St. Mary's Church, Philadelphia, to be Bishop of Philadelphia, Rev. Richard Luke Concanen, O. S. D., to be Bishop of New York, Rev. John Cheverus to be Bishop of Boston, and Rev. Benedict Joseph Flaget to be Bishop of Bardstown.

Bishop Carroll had as early as December 1806, petitioned the Holy See for the division of the Diocese of Baltimore, and had, prior to the decree of division being granted, recommended Rev. Michael Egan for Philadelphia.

## *DIVISION II.*

### REV. MICHAEL EGAN IN IRELAND AND AT ROME—HIS RELATIVES IN THIS COUNTRY.

Rev. Michael Egan, the first Bishop of Philadelphia, was born in Ireland in 1761.

In what part of Ireland his birth took place, long continued investigation has not been able to discover. It has been stated that he was born in Galway but whether city or county was not indicated. Investigation shows "There is no family of Egan at present in the town of Galway who can claim connection with the Bishop of Philadelphia. There is no family or individual of any other name who can trace connection. One of the oldest Catholic inhabitants remembers a family of Egan in this town, (Galway), and from circumstances in connection with that family, it is *possible* that there might have been some connection; but there is no evidence, and the last member (age 90), died some months ago (1887).

Egan was never a common name in the town of Galway, where tribal and English names prevailed. It is more common in the eastern divisions of the county, and there was an Archbishop of Tuam of that name—Boetus Egan, A. D., 1787-1798.

"There is little hope of finding any traditions of the Bishop in this county, as since his time, emigration, famine, cholera, political and social changes have been disturbing every tradition and even sweeping away whole villages."

Where he studied is also unknown though search has been made at Rome and in Ireland. "Neither does his name appear in the archives of

any of the Irish Colleges of Belgium which have escaped the disturbances of the Revolutions and invasions of 1791-95—Louvain, Antwerp, Tournay, Lillie have no record of him, and at Brussels is a list of over 200 Irish graduates of Louvain, and his name is not among them.” [CUSTODIAN OF ARCHIVES, GALWAY.]

From the records of St. Isidore's College at Rome, it appears that on March 1st 1787, letters patent appointing him guardian for the province of Momonia, (Munster), were sent by Mgr. Somaglia, Secretary of the Sacred Congregation of Bishops and Regulars and Apostolic Visitor of the Congregation of St. Isidore.

On May 24th 1787, he was constituted Guardian of St. Isidore's College and held this position until May 1790, when he was appointed Guardian of Ennis.

On September 3d 1793, he left Rome with one or two others for the mission of Ireland as Guardian of Roscrea. After that his name does not appear on the records of the College, but Very Rev. J. H. Jackman, Provincial O. S. F., Dublin, notes Father Egan as Guardian of Ennis in 1794, as he had been in 1787 of Inlayghton (?). [Letter to F. X. Reuss, June 5th, 1885.]

On his way to Ireland he stopped at Louvain to visit his brethren of the Franciscan Order [Letter to Bishop Carroll Jan. 26th 1809.]

Though it is said (*Shea's Life & Times Abp. Carroll*, p. 500), that Father Egan labored “for seven years on the mission in Ireland,” and was then invited over by the Lancaster (Pa.) congregation; it is possible that Rev. Michael Egan was in this country before 1793. A letter of Bishop Carroll's to Father Gallitzin dated Washington, March 1st, 1799, says: “Before I received yours my intention was to advise you of the notice lately given me by Mr. Egan that he would return to Ireland in the Spring or Summer”. By this letter it would seem that “Emmitsburg and the Mountain” (now Mount St. Mary's), were the congregations attended by Father Egan and which Bishop Carroll “meant to have offered to Father Gallitzin” before he received Father Gallitzin's letter sending the petition of Catholics of Clearfield, Frankstown and Sinking Valley that he “might be the pastor chosen for them.” [*Life Gallitzin*, p. 111]. Besides Rev. Jules C. Foin in a paper on “Rev. Louis Barth” read before the American Catholic Historical Society of Philadelphia, says “there



is an old tradition around Mt. St. Mary's that Father Egan, afterwards Bishop of Philadelphia, did attend that mission before the old Mountain Church was built." [*Records A. C. H. Soc.*, Vol. 11, p 33.]

This tradition seems supported by the fact of Bishop Egan's preference of Mount St. Mary's for the education of his nephew Michael de Burgo Egan who became a priest and the President of the College. [See sketch of him in *RESEARCHES*, Oct., 1890.]

That he may have been in this country at the time is also probable when we regard the fact that his expenses to America were paid by the congregation at Lancaster, Pa., and that when he came to Philadelphia, on or before April 9th 1803, to be one of the pastors of St. Mary's Church, its Trustees sent \$150 to the Lancaster congregation for the expense it had incurred. Father Egan had been but about fifteen months on duty at Lancaster. Would the Lancaster Catholics have defrayed his expenses to America had they not known of him from his previous abode in this country?

Besides, may not the death in 1798 of Bishop Boetius Egan of Tuam (translated from Anchonny, 1791), have been the cause for the return of Father Egan mentioned by Bishop Carroll.

The name suggests a relationship, justifying the belief that the Bishop was the uncle of the priest. Such cases are frequent even in our days.

Thomas Egan, his brother, was a shoemaker, and in 1801 and 1802 resided at No. 15 South Sixth Street, Philadelphia. That the name appears in the directory of 1801 indicates his presence in the city in 1800 or early in 1801. This was before the known arrival of Rev. Michael Egan.

In 1804 Thomas went to New Orleans. His wife was in Baltimore. Father Egan wrote she had "no occasion to worry about her childrer, as he had taken care they shall want for nothing." So they were in Philadelphia.

His sister was married to "the sexton of St. Mary's," probably John Doyle who was appointed April 1811.

### *DIVISION III.*

#### FATHER EGAN AT LANCASTER, PA.

However, whether Father Egan had been in this country or not prior to his serving at Lancaster, the records there show that as early as January 17th, 1802, he was assistant to Rev. Louis de Barth, taking the place of Rev. Antonis Garnier who was in Lancaster as late as September 1801. Between the two dates the arrival of Father Egan may be set down.

January 17th, 1802, was Saturday. The next day Father Egan went into the choir. Anthony Hook was leader and Mr. Leckler was organist. Father Egan joined in the singing with a strong bass voice. Hook said to Leckler, "Who is this Irishman?" When the time for sermon came Father Egan left the choir, ascended the altar and preached in English. The following Sunday he spoke in German.

While the Legislature was in Session at Lancaster, crowds came to the church to hear Father Egan preach. [This was related to me on August 31st, 1886 by Mr. Daniel Altic of Lancaster, Pa., grandson of Anthony Hook.] Father Egan could also speak French.

The annexed letter of John Carrell Esq. a Trustee of St. Mary's, Philadelphia, to Bishop Carroll shows an effort made a year prior to Father Egan's transfer to Philadelphia, to secure his services when he had been but two months at Lancaster.

The "Mr. Phelan" mentioned is Rev. Lawrence S. Phelan but we are not aware of how he "stood in the way" of Father Egan's appointment to St. Mary's. It probably means that Father Phelan was on duty in Philadelphia when Father Egan arrived and that this necessitated the latter to go to Lancaster.

PHILA., March 10th, 1802.

Right Rev. Sir :

I would not presume to address you on a subject of general concern to the congregation of St. Mary's lest by the advice of some of our Rev. Pastors.

I have lately been at Lancaster attending the Legislature on business for our Church during which time I spent many agreeable hours with the Rev. Mr. DeBarth and Mr. Egan and had the pleasure of hearing a sermon from the latter which I greatly admired and am sorry Mr. Phelan stood in the way of his being appointed to St. Mary's. In conversation with him he mentioned a cousin of his Rev. Jas. Regan of Limerick who was desirous to come to this country. He said he was a gentleman of great piety, exemplary manner and a very able Preacher—that he possessed talents at Composition and delivery far beyond what he could pretend to and was not under any particular engagement and if he had encouragement would certainly come. I told him of your great desire to procure able clergymen for the diocese and that you had granted us permission to invite such to our

church from abroad—previously informing you of the name and merits and having your approbation. Mr. Egan gave me a letter for his cousin requesting it might be accompanied by one from the Trustees of St. Mary's (it will be proper we should be at the expense of his passage here).

I thought it best to advise with Rev. Messrs Rosseter and Carr before I communicated the Trustees or other person. \* \* St. Mary's being one of the oldest of our churches and in our most populous city, should have some of the ablest preachers. At present we have none qualified for the pulpit but Mr. Fitzpatrick whose sermons are instructive and edifying and may be heard with satisfaction but he is very defective in his delivery and does not please the congregation after the many able preachers we have been favored with." [Miscel. Letters, Balto. Archives.]

Endorsed "Answered Mar. 12th. Proposal agreed to under this limitation to be made known to Mr. Regan that the Bp. shall not be precluded from the right of removing him from Phila. and employing him elsewhere according to his discretion."

During 1802 Father Egan remained at Lancaster. On February 5th, 1803 we find him in Philadelphia being solicited by the Trustees of St. Mary's church to become one of the pastors of that congregation. But the affair is best told in Father Egan's own words to Bishop Carroll as follows :

[From the collection in the Bishop's Memorial Hall, Notre Dame, Ind.]

LANCASTER, Feb ye 10th, 1803.

RT. REV. SIR :

I am just returned from Philadelphia and I hasten to give you the substance of a conversation which took place between some of the trustees of St. Mary's and myself last Saturday. They came to my room and informed me they were deputed by the whole body to request that I would become a member of St. Mary's and urged me very closely to consent to their wishes, I thanked them for the good opinion they were pleased to entertain of me but at the same time informed them of the many inconveniences which would result from my removal from Lancaster and concluded with assuring them that after explaining these difficulties to your Lordship, you still judged it proper that I should reside in Philadelphia I would instantly obey your orders. Here the conversation ended. On the eve of my departure Rev. Mr. Rosseter communicated to me the contents of part of a letter he had just received from you. By it I find you are well acquainted with every

inconvenience that attend the congregation at Lancaster, and the missions annexed to it. I have no occasion therefore to say more on the subject, but that I am ready to act according to your directions. One thing however, I cannot omit mentioning that if I am removed to Philadelphia I will have to regret the society of the worthy Mr. DeBarth with whom indeed I have been happy since my arrival in Lancaster. When I informed him of the probability of my going to Philadelphia he like a true ecclesiastic replied, "we must forget the *man* and only retain the idea of a priest. If Dr. Carroll thinks your presence more necessary in Philadelphia than here, we ought to sacrifice our own feelings to the common good."

I am now tolerably restored to health and while I enjoy health I will attend the different congregations as formerly. Mr. DeBarth and I had a conversation this morning with Mr. Risdell on this subject and from his words there is every reason to infer that the congregation would not by any means contribute in the manner they have done to the support of any other clergyman, if I should leave them. He even expressed his doubts whether they would be able to continue their subscriptions in case I did remain. I know myself they are for the most part very poor and have perhaps exerted themselves beyond their abilities. Expecting therefore your determination and ready to obey your commands I remain Rt. Rev. Sir with profound respect, your most humble and obedient servant,

MICHAEL EGAN.

#### *DIVISION IV.*

FATHER EGAN AT ST. MARY'S, PHILADELPHIA.

The permission of Bishop Carroll having been given Father Egan came to Philadelphia in time to officiate at St. Mary's on Sunday April 10th 1803 as the baptismal register, now at St. Joseph's, shows that on the 9th he baptised John Cotter, born Aug. 17th, 1802. The record however is in the handwriting of Father Rosseter. The first record made by Father Egan is the baptism on April 11th of Ann Haggerty, born Feb. 23d. The next was Hannah Mullen, born April 3d.

On April 12th 1803 Father Egan was, by the Trustees, elected one of the pastors of St. Mary's and on that day \$150 was paid the Catholics of Lancaster for the expenses of his passage. Patrick Lenehan, John Rudolph and John Carrell, Trustees, having collected £66 for that object.

A Petition of the Catholics of Lancaster, Pa., Sept. 12th 1804, to Bishop Carroll spoke of "their distressed and forlorn condition since the removal of

the most worthy pastor, Rev. Lewis Barth under whose ministrations we were given hope and flattered ourselves that, after the good Mr. Egan's removal, we would still have one to whom we could disclose our most shameful actions." [*Archives, Baltimore, Case 12, G.*]

At this time, it is well to remember, St. Mary's parish included that of St. Joseph's of the present day. There was then no St. Joseph's "parish." The priests of St. Mary's parish lived at the pastoral residence in Willing's alley. The school was back of Walnut St. to the rear of the house owned by the corporation of St. Mary's church and occupied, all the time Father Egan was pastor and Bishop, by Joseph Wigmore whose wife sold candy to the school children. It must have been of a superior quality for the tradition of the toothsome-ness of Mrs. Wigmore's molasses candy has descended to the present generation. So the month after Father Egan became associated with Rev. John Rosseter, as a pastor of St. Mary's, a charity sermon for the support of the Free School was preached and probably by Father Egan the newly arrived assistant. In November another sermon was preached. The receipts of both amounted to £109.

In 1803 Philadelphia had another visitation of yellow fever. It had suffered seriously by the epidemic of 1793 and 1797-8. On September 12th, 1803 the Board of health declared that "a disease of a malignant character" prevailed within the district bounded by Market and Walnut, Front and Delaware River. It prohibited visits to this district. The City Hospital was open from September 12th to October 16th and had 88 patients of whom 39 died. The victims of this visitation numbered "about 120" out of 145 cases.

The following record shows the interments in the (united) St. Mary's and Holy Trinity cemeteries from June 23 to November 30th: At St. Mary's, for week ending June 23d, 2; July 6th, 2; July 14th 3; July 20, 6; July 28, 6; Aug. 4, 1; Aug. 11, 4; Aug. 23, 4; Aug. 31, 2; Sept. 7, 5; Sept. 14, 3; Sept. 21, 2; Sept. 28, 1; Oct. 5, 4; Oct. 12, 2; Oct. 26, 6; Nov. 3, 3; Nov. 10, 3; Nov. 24, 1; Nov. 30, 6.—Total 77. At Holy Trinity graveyard adjoining the church, Sixth and Spruce for same time the total number was 25. But it is not known that all interred were victims of the fever.

On Sunday, Sept. 11th, 1803, Bishop Carroll administered Confirmation in Philadelphia.

On Sept. 8th, 1803 he wrote to Jas. Barry Esq., New York, expressing



pleasure at the "probability of my having the happiness of your family's company to Boston." And adding :

"Next Monday 12th, I will leave this for the neighborhood of New York. The Devil is always busy to raise obstacles in my way. He or his agent has made a disturbance at Trenton where I did not expect any business which will perhaps cause me some delay—so that I do not expect to cross Hobuck ferry before Wednesday. Indeed I am much perplexed by the situation of New York. Mr. Carr here says that Mr. Morris' house is so much in or contiguous to the suburbs of New York that I shall be subjected to quarantine if I go hither. I write to-day for an immediate answer and whether a boat can be got which, without touching at the city will conduct me to the Narrows." [Archives, Baltimore.] .

The yellow fever in New York at that time made the quarantine necessary. The disease became an epidemic in Philadelphia while Bishop Carroll was here and the day he departed the Board of Health prohibited intercourse with the infected district.

Fathers Egan and Rosseter attended the calls of the sick.

Among the number of victims was William Harrison who died October 13th, 1803. He was an English Catholic and an engraver. He engraved for the Society of the Cincinnati a portrait of Washington, a copy of which may be seen in "*The Legacies of Washington*" published at Trenton, N. J. Also, in 1800, "*America Lamenting the Loss of Washington*." His sons William and Samuel were also engravers. William died July 18, 1818, age 29. Samuel died December 6th, 1849, age 81. William was the father of Rebecca Harrison who entered the Visitation Convent at Georgetown, D.C. in 1822 and was professed the same year as Sister Mary Angela. She died at Visitation Convent, Georgetown, April 13th, 1878, aged 75 years. In February 1848, she began a Convent of the Order at S. W. corner of Eleventh and Spruce Sts. in a house belonging to Hon Henry Gilpin. The community afterwards removed to "Stiles' Old House" on Broad below Poplar on Green Hill. The farm mansion of Mr. Stiles was occupied by the Sisters but the effort failed and Mother Angela returned to Georgetown in 1852. The Sisters who were concerned in this attempt to establish the Visitation Order in Philadelphia were, Sisters Mary Agnes Clark, Mary Thomas Scott, Mary Baptista Linton, Mary Olympia Fulton, Mary Philomena Cavanaugh, Blondina Brown, Mary De Sales Brown, choir Sister and Sisters Veronica Tobin and Patricia Carlin out Sisters. These came with Mother Angela.

Those afterwards sent were Sisters Michaela Pearce, Lagouri D'Arrainville, choir Sister, and Gabriella McCool, Lay Sister. [*Letter of Sister Mary Fidelis of Georgetown, June 15th, 1885.*]

### DIVISION V.

#### FATHER EGAN AND THE FRANCISCANS IN THE UNITED STATES.

On April 3d, 1804, an election for Trustees was held. Those elected were Rev. John Rosseter, Rev. Michael Egan, John Carrell, John Rudolph, Jos. Snyder, Peter Scravendyke, Patrick Linehan, Philip Smith, John Dennistan, Jos. Crap.

The officers of election were Redmond Byrne, judge; Edward Hanlon and James Dunn inspectors, and Jos. M. Byrne and Lawrence Ennis, clerks.

At the meeting of the Board John Carrell was elected Treasurer and John Dennistan, Secretary.

On September 29th, 1804, Father Egan was authorized to establish a Province of the Franciscan Order in this country.

No Franciscan Province existed at the time of Father Egan's coming.

Franciscans came as Missionaries and remained affiliated to the organized Provinces to which they belonged.

Father Egan being sent as a missionary, but living under the full jurisdiction of the Archbishop of Baltimore before his nomination to the See of Philadelphia, probably had severed, with the permission of Rome, his connection with the Irish Province to which he originally belonged. [Rev. B. Hammer, Lafayette, Ind. to F. X. Reuss, 5th June, 1885.]

In this endeavor to organize the Franciscans in this country, Father Egan looked to Bishop Carroll for advice and co operation in the project. By letter, January 8th, 1805, he wrote the Bishop thanking him "for prudent and just observations relative to establishing Order of St. Francis in the U. S." He continues, "There is here a Mr. Galligher from Kentucky. In a conversation with him on the probability of forming an establishment in that State, his opinion that it would succeed and was confident that if your Lordship would take the trouble to write to Mr. Goff stating the plan of a permanent religious establishment in that place he and the other gentlemen concerned would have no difficulty in making a transfer of the church and plantation near Frankford. If this were once effected I would then, with greater confidence, write to IRELAND for proper subjects and I hope your Lordship's informing Mr. Goff that the property is not to be

vested to any individual, but in a religious community destined for their service, that he will agree to the measure. If I could have a satisfactory answer on this subject in proper time I would write by the first Spring vessel to Ireland. Mr. Galligher intends writing to Mr. Goff on the same subject. I am very sorry to find the Rev. Mr. Beeston's illness still continues."

This "Mr. Galligher from Kentucky" was probably the Mr. Galligher whom Bishop Brutè found to be, in 1812, the only Catholic at Limestone—now Maysville, Ky.—

This establishment of the Franciscans in Kentucky did not become a practical project. The French Revolutionary troops, having destroyed the Dominican college at Bornheim in Belgium, the procurator, Rev. Edward Fenwick, an American, after being arrested and imprisoned was released because of his American citizenship. He came to the United States accompanied by Rev. Thomas Wilson, Rev. William Raymond Tuite and Rev. Robert Angier, who joined him in England. [Webb's *Cath. in Kentucky*, p. 200.]

After laboring in Maryland the Dominicans were, in 1805, sent by Bishop Carroll to Kentucky. Many of its settlers were, like Father Fenwick, Marylanders. This and the presence of the Dominicans near him may have seemed preferable to Bishop Carroll than to wait the coming of Franciscans from Ireland. The "Mr. Goff" mentioned by Father Egan may have been John B. Gough, among "the first of the Colonists in Scott county (Ky.) Catholic settlement or James Gough of the same county, the family being liberal benefactors of the Church" says Ben. J. Webb, historian of the Church in that State. Though Father Egan did not succeed in establishing his Order in Scott County, Ky. and getting "the church plantation near Frankfort" yet, by a singular circumstance, from that locality in 1827 came its pastor, Rev. Francis Patrick Kenrick, to be Bishop at Philadelphia with St. Mary's as his cathedral and destined to bring peace to the Church of Philadelphia in which dissension had made unhappy the life of the Franciscan who projected the settlement of Franciscans in Kentucky.

On January 29th, 1805, Father Egan wrote Bishop Carroll that a "letter June 16th, 1804, had come from Cardinal Delea Someglia who was pleased with the design of establishing O.S.F." "He is averse to Order possessing property as incompatible with the spirit of the Order and wishes that they may hold it only in your (Carroll) name or some person appointed by you. If the project should succeed it will be left entirely to your wisdom to point



out the mode you may judge best adapted to secure the establishment. Rev. Mr. Carr informs me you have lately received a letter from Rome relative to that subject."

The Kentucky project did not progress to the securing of land and settlement of the Order in that State. Pennsylvania was next looked into as the place of establishment. The patron of the Order was found in Joseph Cauffman a Catholic gentleman of position and means. His name is identified with numerous records of transfers of real estate to and from and in his name in the right of Father Harding the founder of St. Mary's church. He was born near Strasburg and died in Philadelphia February 2d, 1807. His daughter Mary married Mark Willcox. Mr. Cauffman held many thousands of acres in Western Pennsylvania. On August 9th, 1806 he conveyed to Mark Willcox and Rev. Mathew Carr O. S. A., 332 $\frac{3}{4}$  acres of land called Rodesheim or Rodesham, situated on the south Branch of the Yellow Creek above and adjoining the land of Anthony Grove in late Westmoreland, now Indiana County, Pa. It was conveyed to Father Carr and Mr. Willcox and the survivors of them and their heirs and assigns of such survivor, in trust and in confidence, nevertheless, as a site for a House of Religious worship and a Parsonage and for a burial place for the use of the Religious Society of Roman Catholics, in the township in which the said land and premises lie and the vicinity thereof, and for the support of the clergyman or clergymen officiating for the time being who would officiate at the said Religious Society, and in the confidence that they, the said Mark Wilcox and Mathew Carr and the survivors of them and their heirs, would permit and suffer the land and premises and buildings thereon to be erected, to be at the disposal and under the care, regulation and management of the said Religious Society, in or near the said township: *provided* always, that the clergyman or clergymen officiating for the time being at the congregation should be of the Reverend Brethren of the Order of St. Francis, and would be appointed by the Bishop of the diocese in which the land should be for the time being. But in case none of the reverend members of the said Order could be obtained, in which case and not otherwise, it should be in the power of the Bishop, to appoint other Roman Catholic priests to officiate at the congregation." [Recorded in Indiana County, Book 1, p. 132.]

This land had been bought by Cauffman, Feb. 10th, 1776, from John Leshner of Philadelphia for five shillings. Recorded 13th July, 1776, by Michael Huffnagle, Recorder of Westmoreland County, (Book A, p. 131.)

With the land thus secured it is probable Father Egan "wrote to Ireland for subjects" though they were not obtained.

On September 5th, 1810, Mark Willcox and Father Carr conveyed the land to Bishop elect Egan for the purpose and intentions declared by Cauffman in his grant to Willcox and Carr. [Indiana County Deed Book No. 2, p. 134.]

Bishop Egan died intestate July 22d, 1814. He left but one brother, Thomas Egan who also died intestate, (buried at Mt. St. Mary's College, Emmitsburg, Md.) leaving only one son, Rev. Michael DeBurgo Egan who, on August 6th, 1823, conveyed the land to Rt. Rev. Henry Conwell, Bishop of Philadelphia, witnessed by T. Mitcheli and A. D. Cash. Acknowledged before Alderman William Milner, August 25th, 1836. Mayor Swift had on May 6th, 1836, certified that Milner was an Alderman and qualified to take acknowledgments. [Recorded in Indiana County Deed Book No. 9, p. 192, May 12th, 1836. William Douglass, Recorder.]

I have not traced the conveyance further. Is any part of this land now used for religious purposes?

Joseph Cauffman was born at Strasburg, Alsace, 1720 and at an early age came to Philadelphia. He was one of the founders, in 1754, of the German Society for the relief of Emigrants. During the Revolutionary War he was a loyalist but his son, Joseph Theophilus Cauffman, born in Philadelphia, 1745, had at the age of eleven been sent to Bruges to be educated under direction of the Jesuits. In 1771 he entered the University of Vienna and in 1776 took the degree of M. D. After a brief experience in the Hospitals of London and Edinburgh, he returned to the United States in 1777 and was appointed surgeon in the United States Navy and assigned to the *Randolph* commanded by Capt. Nicholas Biddle. He lost his life when that vessel, in an engagement with the *Yarmouth*, 74, off the Barbadoes, March 7th. 1778, was blown up.

Joseph, after the Revolution, lived at Providence, near Norristown, Pa. but died in Philadelphia, February 12th, 1807 and was buried in St. Mary's. All his descendants, the issue of his son Laurence, born August 8th, 1769, are Protestants by season of his marriage with Miss Sarah Falconer Shewell by Bishop White (Episcopalian) on April 23d, 1796 at Painswick Hall, Bucks Co., Pa.

His daughter, Ann Teresa, for many years attended to the decoration and care of the Altar at St. Mary's. She died March 16th, 1822 in the 41st

year of her age "of a lingering pulmonary affliction of the lungs. Her patience in suffering and unexampled submission to the Divine Will has been rarely surpassed. The widow and orphans' tears are the best testimonial of her worth" said Poulson's *American Daily Advertiser*, March 23d.

#### 1804—THE SCHOOL—1808.

In 1804 the charity sermons produced for the support of the Free School \$161.40 at St. Mary's and £20, 2s. 6d. at St. Augustine's. Accounts were kept in both £ and \$.

In 1805 the receipts were £72, 11s. 8d. at St. Mary's and £32, 6d. at St. Augustines's.

In 1805 there was a night school at St. Mary's. The meeting of the Trustees for May 21st, 1805 could not be held on that account.

In 1806 St Mary's gave £65, 6s. 8d. and St. Augustine's £56, 16s. 2d. to the Free School.

In 1807 St. Mary's contributed £73, 7d. and St. Augustine's £51, 7s. 11d.

On February 4th 1805, the Trustees examined the scholars. Those under Lawrence Ennis "did not give satisfaction;" so he was informed that if the next examination should not be satisfactory "a scrutiny into the cause of the defect will be had." But the scholars under John Doyle were found satisfactory, as appears from *The Aurora* of February 8th, which said: "An examination of the Free School of St. Mary's Church, which for some time has been under the direction of Mr. John Doyle, was held on the 4th inst. There were above forty pupils of both sexes present; their general deportment during the time, the manner in which they acquitted themselves in reading, spelling and Catechistical exercises and the specimens of writing which they exhibited, gave general satisfaction and constituted the highest encomiums that can be on the unrequited attention of their worthy teacher. It is to be regretted that the funds of the institution will not admit of extension to the more necessary parts of female education."

In July, 1805, a number of the members of the congregation petitioned the Trustees representing "the decayed and deficient state of the lower school and the present director" and "the great inconvenience they experienced in being obliged to send their children to different schools, and thereby in a great measure deprived of having them taught the first principles of faith."

The Trustees resolved that in future "the school house shall be rented" and "a suitable teacher advertised for."

The applications were John Young, DAVID DOYLE, John Dunlevy, Tobias Barrett, Philip Reilly, Thomas Fowler, John Rice, Daniel Hitchcock, Maurice Graham, Patrick Callan, Terrence Byrne. David Doyle was selected to take the place of Lawrence Ennis. On July 27th John Doyle, the master of the Free School, notified the Board that he declined to keep the school longer than September. Patrick Callan was elected to take his place. On July 13th, 1808, his salary was increased to \$400. David Doyle resigned on April 6th, 1807, "Affairs out of the city, want of health and other circumstances not dishonorable to the Trustees or to him have caused the school not to meet our expectations."

Discord marred the music of the choir of St. Mary's church. On May 21st, 1804, Jos. Crap, Jos. Azan and Thomas Lechler were appointed "a committee to regulate the choir" It was resolved "that the Trustees shall occasionally attend to assist in preserving order therein." It was decided also that "the first singer or leader shall have the preference in singing at funerals."

These measures seem not to have subdued the unruliness, so in June, 1805, because of "some irregularities in the choir by reason of some of the singers when certain pieces of music are sung, of with which they are not acquainted, and thereby producing discord in the church," Father Egan and Trustees Carrell and Ryan were appointed a standing Committee "to prevent such irregularities in future."

Jos. Azan was at this time leader. He received no salary but as he had "the preference at funerals" in that, no doubt, was his compensation, though in 1803 the Trustees voted him \$50 and in 1805 \$25 and, as they did not allow any sum in 1806 he asked an allowance and was given \$25. Miss Ann Elverson "from her eminency as a singer in the choir "was presented with \$25.



HISTORY OF  
**RT. REV. MICHAEL EGAN D. D.,**  
**FIRST BISHOP OF PHILADELPHIA.**

BY MARTIN I. J. GRIFFIN.

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*DIVISION VI.*

FATHER EGAN AND MUSIC AT ST. MARY'S.

In November, 1804 the following subscription paper was signed to procure funds to establish a Singing School.

The Reverend Clergy and the Trustees of St. Mary's Church being desirous to establish a Singing School for the improvement to the youth of their society in sacred music, whereby the choir may be perfected, and the participation of that very essential part of divine worship rendered more general, harmonious and regular.

In order to effect this truly necessary and pious purpose, they solicit the aid of their brethern, by subscriptions or donations, on the following terms, viz:

1st. That each subscriber, for every five dollars he may pay, shall be entitled to send a scholar for the season, who may be any youth belonging to St. Mary's Church, of good morals and conduct.

2d. Every subscriber under five dollars shall have a ticket of admission to visit the school when he may think proper during the season.

3d. The direction and management of the school, and the funds thereof, shall be vested in the Trustees of St. Mary's Church.

We, the undersigned, do subscribe the sums annexed to our respective names for the foresaid purpose.

PHILADELPHIA, Nov. 12, 1804.



John Rossiter,	\$5	Mathew Browne,	5
Michael Egan,	5	Gabriel P. De Ercaszt,	5
J. A (probably John Ashley.)	10	James Whelan,	5 Candles
S. Moylan,	5	Charles O'Hara,	5
Lewis Ryan,	10	Timothy Desmond,	5
John Carrell,	10	Richard Delahunt,	5
John Denniston,	10	Matthias J. O'Conway,	8
Patrick Carney,	5	Chs. Johnson,	5
Mathew Carey,	5	Edward Harlin,	5
J. Gallagher & Sons,	5	Thomas Murtaugh,	5
Marquis de Casa Yrujo,	20	Hugh Christy,	3
J. P. S. (Portugese Consul.)	5	Geo. P. Wray,	2
C. O'Connor,	5	Hugh Cavanaugh,	3
Isaac Hozey,	10	Cash,	2
Thomas Shortall,	10	Joseph Manuel,	2
John Maitland	5	B. McClosky,	2
Michael Darney,	5	I. G.—Cash,	1
Maria O'Brian,	5	P. T.—Cash,	1
Thomas Peacan,	5	John Smith,	1
Wm. Newlin,	5	John McGinnes,	1
James Eneu,	5	Wm. Mullan,	2
Joseph Eck,	5	Francis Lynch,	2
John Lalor,	5	John Scully,	2
James Budwine,	5	John Cannon,	1 50
Joseph Snyder,	5	John McDermot,	1
Patrick Linehan,	10	A. R.—Cash,	1
Patrick Hays,	5	Thos. McClean,	1
Charles Smith,	5	T. C.—Cash,	2
Francis Harrison,	5	Peter Scravendyke	5
Philip Smith,	5	Law. Prim,	3
Joseph Czap,	10	Anthony Steel,	5
Jas. Logan,	5	Michael Hickey,	3
John Connor,	5		
Edward Carrell,	5		
			<hr/> \$324 50

Congregational singing is now a-days regarded as an innovation which all have not looked upon as tending to add to the devotion of the people. The following letter of Father Egan to Bishop Carroll shows the concern St. Mary's pastor had in that regard :

[From the Bishop's Memorial Hall, Notre Dame, Ind.]

RT. REV. SIR :

I take the liberty of troubling Your Lordship at present in consequence of the earnest desire of the Congregation of St. Mary's (intimated to me by some of the trustees) to have permission to chant the Vespers in the English language. I understand from the Rev. Mr. Rossiter, who on a former occasion consulted your Lordship on that subject, that you are not averse to the principle, provided the Psalms be set to grave and solemn music. This shall be carefully attended to, if the proposed plan should meet your Lordship's approbation, as Mr. Ben. Carr, who is now engaged in composing

some sacred music, promises that it shall be grave and solemn. One good effect-it is to be hoped will result from this mode, it will be an incitement to the congregation to be more punctual at evening prayers than they have been heretofore, as they may all then join in singing praise to God in a language they understand.

I am, my Lord, with profound respect,

Your Lordship's most humble and obed't serv't,

MICHAEL EGAN.

PHILADA., Jan. 21, 1805.

We know not Bishop Carroll's reply to this request. It is probable however that he did not permit the change to be made without permission from Rome. Not that his views were adverse to the change sought. For as early as about 1787 he had written Rev. Joseph Berrington, author of *The State and Behaviour of the English Catholics*, urging him to discuss "the use of the Latin tongue in the public liturgy of the Church" and telling him that he favored "the alteration of the Church discipline" relating thereto. [MS. Archives, Baltimore.]

So, unless the rules were dispensed with it is probable that Bishop Carroll's permission was withheld.

In 1804, the Charity Sermons for support of Free School amounted to \$161.40 at St. Mary's and £20, 2s. 6d at St. Augustine's.

The accounts in \$ and £ showing the English system of computation had not yet been abandoned. But these were of £ Pennsylvania currency to be computed at \$2.67.

In 1804 the school collection amounted to \$161.30 On April 30th, 1804, the indebtedness of St. Mary's amounted to £473, 9s. 9½d. of which £399 was due to the estate of Nicholas Esling.

## DIVISION VII.

THE YELLOW FEVER IN 1805. BISHOP CARROLL CONFIRMS MRS. SETON AT NEW YORK. HIS VISITATION TO PHILADELPHIA.

Again in 1805 the City was afflicted with the yellow fever, principally in Southwark, in the district from South St. to the River Delaware.

On September 2d, the Board of Health ordered the publication of the names and residences of the sick, and on the 6th, directed all persons within the infected district to remove as quickly as possible to the country. On September 8th, the City hospital was opened and 200 tents were pitched at

Rosemount for the poor. From September 27th to October 31st, 359 cases were received in the City Hospital and 172 of the number died.

On November 5th the Board of Health declared the epidemic at an end. From August 16th to October 26th, the City (Vine to South Sts.) had 943 deaths, but the number by fever is not specified. Southwark had 676 cases and the Northern Liberties, 147.

"During the yellow fever of 1805, the Catholic priests were constant in their attendance at the yellow fever hospital situated near the Schuylkill river, a short distance from town, while the clergymen of other denominations scarcely ever ventured within its walls."—[*Cath. Herald*, April 20th, 1843.]

At this time Rev. F. X. Brosius was residing with his sister, who was in business in the New Market Space, (Second St. from Pine to South). He was not in good health. On Sept. 17th, he wrote Bishop Carroll that "last Sunday at St. Mary's for the first time heard confessions during about half an hour, after which I felt so fatigued that it would have been most impossible for me to continue." He said: "The neighborhood in which we live has been deserted since the beginning of July." In a postscript he added: "Mr. Carr has shut up his church and is out of the city. Mr. Rosseter is attending the sick from morning till evening."—[*AM. CATH. HIS. RESEARCHES*, Jan. 1890, p. 38-9.]

Rev. F. X. Brosius in writing to Archbishop Carroll, Phila., Oct. 3, 1805, says: "the post office has been moved from 3rd to 10th St. on account of the fever.

The fever is still bad enough & I am astonished at the imprudence of some, who already return from the country, as if the cold weather of a few days would put an end to the disorder. They are just this moment going to remove a person from our neighborhood, two doors from our house, who was in the country & fell sick almost immediately after her return.

Both Louisa [his sister] and myself are a little alarmed at the disorder getting so near to us, but it being the only one hitherto & owing to that Person's Imprudence, I confide in God that He will, protect us both & the more so as the present circumstances do not permit us to remove & retire to any other place. Our neighborhood, the New Market space, is generally healthy and I hope it will remain uninfected.

I have not seen this day Mr. Rosseter except passing by our house in his chair—Mr. Egan keeps at home and is recovering fast—I think—I sup-



pose your Reverence knows that he has had a very hard attack two months ago—spitting blood &c.”

This letter of Father Brosius’ disproves the statement made in 1822 in the *Address of the Lay Trustees to the Congregation of St. Mary’s* p. 11, that Rev. John Rosseter “was a pastor who remained at his post taking care of his flock, when pestilence caused every other clergyman to fly from the city.”

Father Egan was sick.

During 1805 when Fathers Egan and Rosseter were pastors, the baptisms in January were 29; February, 14; March, 19; April, 20; May, 33 June, 19; July, 25; August, 27; September, 26; October, 15; November, 19; December, 13. Total 259.

In 1805 the Free School Fund was £72, 11s. 8d. from St. Mary’s and £32, 6d. from St. Augustine’s. St. Mary’s had a Night School, which, this year, was open as late as May 21st.

In June, 1806, Bishop Carroll visited Philadelphia and administered Confirmation at St. Mary’s. He came from New York. As “the new route” over the new bridge at Trenton was opened that year, probably that was the way by which he reached the city.

On May 25th, 1806 he had administered Confirmation at St. Peter’s church, New York, and Confirmed Mrs. Eliza A. Seton, afterwards the Foundress of the Sisters of Charity in the United States. Bishop Carroll had written Mrs. J. Barry of New York from Baltimore, March 19th, 1806, saying: “I was most happy to hear that you had formed acquaintance with Mrs. Seton. Her situation and sacrifices have interested me much in her favor—her zealous and highly respectable friend, Mr. Felicchi is here” [*MS. in Amer. Cath. His. Soc. of Phila.*]

Bishop Carroll wrote from Philadelphia June 16th 1806 to Mrs. James Barry No. 30 Partition St., New York saying :

“The Marquis” [probably de Yrujo] “told me likewise that Mrs. Mary Paterson (Caton), Mrs. Harper and I suppose Betsy Caton were to be here in a few days on their way to Balltown Springs. —I expect to leave here on Friday week and remain with Rev. Mr. Rosseter which is sufficient directions for you.”[Archives, Baltimore.]

He probably administered Confirmation on Sundays June 15th, and 22d at St. Mary’s St. Augustine’s and Holy Trinity churches.

## DIVISION VIII.

FATHER EGAN AND THE ORPHANS—BISHOP CARROLL'S VISITATION  
IN 1807—CONVERSION OF SAMUEL SUTHERLAND COOPER.

In 1806, by sanction of Father Egan, a meeting was held "in the little Chapel," as "Old St. Joseph's," called, to consider the condition of Catholic orphans, a number of whom were being cared for by general charity. After the yellow fever of 1797-8 a number of orphans of Catholic victims of the epidemic were gathered and cared for in private homes. Subsequently a house adjoining Holy Trinity church was rented and the children placed in charge of a matron. Fathers Egan, Carr and Hurley, James Oellers, Cornelius Tiers, Jos. Eck and John F. Hoares were among the most active benefactors of the orphans. At the meeting in "the little Chapel" it was resolved to form "*The Roman Catholic Society of St. Joseph for the Maintenance and Education of Orphans.*"

Rev. Mathew Carr was chosen President and Rev. Michael Hurley, Secretary and Treasurer, but Joseph Eck was subsequently elected Secretary. On December 18th, 1807, an Act of Incorporation was obtained. The house on Sixth St. adjoining Holy Trinity was rented from Adam Primer. Later the property S. W. Cor. Seventh and Spruce was purchased and there the Asylum has ever since remained.

*The Aurora* of Jan. 9th 1808 announced :

"A Charity Sermon will be preached at the Roman Catholic church of St. Mary's on Sunday A. M. next Jan. 10 and collections made for the relief of the poor.

An Anthem adapted for the occasion will sung in full choir."

An advertisement in *The Aurora* of Jan. 13th. 1808 reads: "The members of the Roman Catholic Society of St. Joseph's are requested to attend a meeting on Tuesday 19th January at 6 P. M. at St. Mary's School Room.

Jos Eck, Secretary.

Punctual attendance requested.

In 1810 the Asylum had 150 orphans and a capital of \$4,397. Bishop Egan was President, Edw. Carrell, Vice President, James Oellers, Treasurer and J. Maitland, Secretary.

In 1814 the Trustees resolved to ask Sisters of Charity to take charge of the Asylum. They accepted the care and arrived in Philadelphia October 6th 1814, but Bishop Egan had died on July 14th.

In October 1807, Bishop Carroll again came to Philadelphia on an Episcopal visitation and administered Confirmation at St. Mary's St. Augustine's and, no doubt, at Holy Trinity (German) church. At the visitation at St. Augustine's he confirmed Mr. Samuel Sutherland Cooper, a gentleman distinguished in wealthy and social circles.

Mrs. Seton in writing to Philip Filichi says, under date of 20th November, 1807: "The Mr. Hurly, who acknowledged so many obligations to you, is making brilliant conversions in Philadelphia. A Mr. Cooper, of great intellectual attainments, waited a few weeks ago on Bishop White and other clergymen of note, inquiring their reasons of separation and finding them as they are, was received on the visitation at St. Augustine's church. He is of family and fortune and it therefore makes a great noise, as also the conversion of one of their most fashionable women, a Mrs. Montgomery. But many are added from time to time without a stir."—[*Memoir, Letters and Journal of Mrs. Seton*. Vol. 1, p. 317.]

Mr. Cooper afterward became the great money-helper of Mrs. Seton. He became a priest and after serving the Church in this country, went to France. While stationed at Bordeaux he loaned Cardinal Wiseman's *Works* to George Strobel, the American Consul. These led to his conversion to Catholicity. On Mr. Strobel's return to Philadelphia in 1842, he was received into the Church by Rev. Felix J. Barbelin, S. J., pastor of "Old St. Joseph's." In January 1843, Mr. Strobel went to Rome and entered the English College. In spring of 1845 he was ordained priest. He returned to Philadelphia and became assistant at St. Mary's to Rev. C. J. H. Carter, and from 1848 to his death, December 1877, was pastor. Thus Mr. Cooper's good work continued to this generation.

The baptisms in 1806 at St. Mary's numbered 232.

In 1807 the number increased to 239.

### DIVISION IX.

#### DIVISION OF THE DIOCESE OF BALTIMORE.—AGREEMENT FOR SUPPORT OF BISHOP OF PHILADELPHIA.

The division of the Diocese of Baltimore and its erection into an Archdiocese was resolved upon in 1806 and decreed April 8th, 1808.

The name of Rev. Michael Egan was second on the list of recommendations.

Bishop Carroll, in recommending Father Egan in 1806 said he "was truly pious, learned, religious, remarkable for his great humility, but deficient, perhaps, in firmness and without great experience in the direction of

affairs," but Bishop Carroll "declared he preferred him to the others" named.—[De Courcy—Snea, ed. 1875, p. 415.]

He wrote, on June 17th, 1807, to Rome that Father Egan was "a man of about fifty who seems endowed with all the qualities to discharge with perfection all the functions of the Episcopacy, except that he lacks robust health, greater experience and a greater degree of firmness in his disposition. He is a learned, modest, humble priest who maintains the spirit of his Order in his whole conduct."—[Ibid.]

On April 8th, 1808, the division of the Diocese was decreed and the establishment of the Sees of Philadelphia, New York, Boston and Bardonia decreed.

Rev. Richard Luke Concannon was appointed to New York. Rev. Michael Egan to Philadelphia, Rev. John Cheverus to Boston and Rev. Benedict Joseph Flaget to Bardonia, N.Y.

Rev. Luke Concannon O. S. D. was Prior of the Dominican Convent at Rome at the time of his appointment. He was consecrated at Rome on April 24th, 1808 by Cardinal Antonelli. He was entrusted with the Bulls for the consecration of Cheverus, Egan and Flaget, as Anthony Filicchi, of Leghorn, writing to Mrs. Seton, Nov. 31st, 1808 said: "Monsieur Concannon will bring along with him the necessary bulls for the consecration of our Cheverus as Bishop of Boston, of Reverend Egan as Bishop of Philadelphia, of Reverend Flaget as Bishop of Bardonia and of Archbishop Carroll as Archbishop."

Bishop Concannon went to Leghorn to proceed to the United States. Being unable to sail after waiting four months, he returned to Rome. He was in ill health and after a time went to Naples to proceed to his Diocese. He was prevented by the authorities from proceeding. He died in the Dominican convent, Naples, June 19th, 1810, "not without a suspicion of poison," say accounts.

Anticipating the early receipt of the Bulls, Bishop Carroll wrote as follows to the Trustees of St. Mary's and Holy Trinity churches and no doubt, also to Father Carr, Pastor of St. Augustine's:  
Messrs. The Trustees of the several Catholic Churches in Philadelphia:

"Immediately after receiving notice of the propitious event of a Bishop's See being erected at Philadelphia and the appointment by the Holy See, of the Right Rev. Dr. Egan to fill the Episcopal Chair, I desired it to be made known to you that it was now indispensably necessary to make provision, as well for the first expenses of the consecration and installation of

the new Prelate as for his permanent support. After more reflection it appeared expedient and necessary to address directly to you gentlemen, a more particular recommendation on this subject.

“The established usage of the Holy See, when new Bishoprics are instituted is to require solid assurances, that the Bishops appointed for the purpose of preserving the integrity of faith, the purity of morals and perpetuity of the ministry, as well as their successors, shall be above all inducements, arising out of the narrowness of their circumstances, to relax in their attentions to those most essential duties of their charge, and consequently that their income, whatever it may be, shall be independent of the flunc-tions of favor or public opinion ; they must be free from the apprehension of being deprived of their means of support, if they pursue the methods dictated by their consciences for the maintenance of sound discipline and discouragement of vice. As far then as your influence, on which, as well as your zeal, much trust may be placed, can effect it, the settlement of your bishop’s income will be placed on a footing suitable and honorable to his station and not controlable by the interference of those over whose highest interest Divine Providence has appointed him to preside.

“This is perhaps the last act of that pastoral care which it has been long my duty to exercise in behalf of my dear children of your State, my conscience reproaches me often and ever will reproach me, for many omissions and errors in the execution of that awful ministry. Allow me to pray you and all the Congregations, through the charity of our Lord Jesus Christ, to sue to the Father of mercies for the grace of my forgiveness ; and that the remaining days of my life may be employed in repairing the evils, which can yet be remedied. Assure yourselves that though my former connections with you are soon to be dissolved, still my heart is, and will always be united with you ; and that I shall not cease to implore for you the protection of Providence, and the diffusion of our Holy Religion throughout the Diocess, of which Philadelphia forms so distinguished a part.

I have the honor to be, with respect,  
and the solicitude of an affectionate Pastor,  
Messieurs,

“Your most devoted and obedient servant

and Father in Christ,

“† JOHN,

Bishop of Baltimore.

BALTIMORE, October 20th, 1803.”

—[*Life and Times of Abp. Carroll.* Shea, pp. 636-7.]



This letter was received by Rev. John Rosseter, who, on 24th October, notified the Trustees and urged "the necessity of the permanent support of the new Prelate."

The Board appointed Trustees Ashley, Johnson and Snyder to confer with the Trustees of Holy Trinity and Rev. Michael Hurley of St. Augustine's. They arranged to pay \$800—from St. Mary's \$400; Holy Trinity, \$200; St. Augustine's, \$200. Expenses incidental to his consecration and installation in the same proportion.

The St. Mary's Board of Trustees approved of that, and further resolved "that the Trustees will contribute for the support of Rt. Rev. Dr. Egan as Bishop and pastor of St. Mary's, in consideration of his having two associate clergymen, the following sums, viz.: He is to receive the whole of the collections, estimated at \$500. 2. A further sum of \$1600 a year, payable in the same order as provided for him as Bishop by the committees of the different congregations, it being at the same time understood and agreed that the Trustees reserve to themselves the exclusive right to the pew rents, and that in case there were not two associate priests a deduction at the rate of \$500 a year should be made for time of vacancy."

This agreement was acceptable to the clergy and agreed to by them, it being "understood by the parties that the associate clergy receive \$200 a year for services, payable in the same manner as that of the Bishop, independent of his board, washing, lodging and other incidental expenses, the same to be for their personal expenses."

On July 21st, 1808, Bishop-elect Egan wrote to Archbishop (elect) Carroll: "Rev. Mr. Beeston and some of the most respected members of the congregation advise me to desist from preaching during the warm season and this advice I think it prudent to follow as the physician tells me I might otherwise have a return of my old complaint."

At this time, when Philadelphia, had been erected into a See and was, as all believed, about to have Father Egan consecrated as its first Bishop, Philadelphia had 47,786 inhabitants of whom 30 were yet slaves.

St. Mary's was then the most numerous and richest Catholic congregation in the United States, yet the Sunday collections did not exceed \$500 a year. The pew rent was but \$4 a year.

But Philadelphia Catholics were proud that the City would soon have its own Bishop. The dignity of the high and holy office demanded a correspondingly degree of progressiveness on the part of the people. The

church should be enlarged. That was soon resolved upon and, as near as I can discover, an expense of \$30,000 was incurred. All seemed but brightness in the future. Growth and goodness would be the portion of the Church of Philadelphia.

To add to the happy omens of the future "the eloquent and elegant Dominican," Rev. William Vincent Harold, O. S. D. had, on November 10, 1808, arrived to assist Bishop (elect) Egan and Rev. John Rosseter. Father Harold's first marriage record is on November 26th, 1808, when John and Rebecca Ward had their marriage blessed.

Could the future have been foreseen, what a revelation would have been made to the happy Catholics of Philadelphia, especially of St. Mary's! But the past now teaches that it was an evil day for the faith and, maybe for the souls of many, when Rev. William Vincent Harold came to Philadelphia.

This is how Father Egan informed Bishop Carroll of the arrival of Rev. William V. Harold :

[Original letter in the Bishop's Memorial Hall, Notre Dame, Ind.]

REV. SIR :

When the good and worthy Rev. Mr. Byrne arrived here from N. York, on his way to Georgetown, I endeavored to prevail on him to remain with me during the winter and he seeing how very much I wanted an assistant consented to remain provided His Lordship the Bishop had no objection. He has preached and given public instructions during Advent very much to his honour as well as edification and spiritual advantage of the congregation, and now as another Rev. gentleman is arrived, who can supply his place, he wishes to go to Georgetown as he originally intended. Whenever he goes I shall always consider myself very much indebted to him. The Rev. gentleman who is to supply the good Mr. Byrne's place here, is a Rev. Mr. Harold of the Dominican Order, just arrived from Dublin with strong recommendations from Doctor Troy and the Provincial of his Order. I have also received letters from Ireland in which he is mentioned in a very favorable light as a gentleman of good sense and most excellent conduct. He heard in Ireland, long before the news had reached America, of the appointment of the new Bishops and came with the intention of fixing in N. York where he thought Dr. Concanen was already arrived. But finding that city well provided with Clergymen, and hearing of my situation and how much I

wanted an assistant, he arrived last Saturday in Philadelphia and offered me his services which I joyfully accepted. He preached yesterday at St. Mary's and gave general satisfaction, so much so indeed that the trustees and several others came to congratulate with me on having so able an assistant. As there are some doubts of my jurisdiction as Bishop, as the authentic documents for the establishment of the new See are not yet received, I have given him the requisite faculties as the Bishop's V. G. and hope my so doing will meet His Lordship's approbation. His arrival is very providential, as Mr. Rossiter continues in a feeble state, and I will gain fresh strength and health by having his assistance.

Prayers were offered up yesterday in all the R. C. churches of the city for the repose of the soul of the Rev. and much lamented Mr. Molyneux and next Thursday there will be a Solemn Requiem at St. Mary's for the same purpose. I am with profound respect your

Most humble Serv't.

MICHAEL EGAN.

PHILADA., Decem. 3d, 1808.

#### DIVISION X.

PROPOSED JESUIT COLLEGE IN PHILADELPHIA.—JAMES OELLERS.—FATHER GALLITZIN.—FRANCISCAN FATHER STUART.—HOLY TRINITY AND REV. DR. O'BRIEN.

Rev. Anthony Kohlman S. J., writing to Most Rev. Wm. Strickland, London, from New York, 7th Nov., 1808, says :

“There is the finest prospect of establishing a College in Philadelphia. A certain Mr. Oellers, who by his unremitting exertions, has carried on very important works for the good of religion, has promised to build a College in one year. provided the Society furnish him with some Masters. Four or five suffice, at least in the beginning, for a College in this country because if the pupils desire to go beyond the inferiosa they may be sent to the College of Georgetown.”—[Woodstock Letters, Vol. IV, No. 2.]

He adds : At this critical moment of the appointment of five (*sic*) new Bishops the great point for the Society is to take possession of Boston, New York and Philadelphia for fear we may be prevented by others.”



A short reference to this doer of "important works for the good of religion" may be of interest :

James Oellers, the projector of a Catholic "College in Philadelphia" was a native of Aix-la-Chapelle. By the minutes of the Pennsylvania Council of Safety, November 18th, 1776 it appears that Mr. Nesbitt, its treasurer, was directed to pay James Oellers £3,364 "for 128 casks of powder delivered to Mr. Towers" (*Pa. Ar.*, 3, p. 191). At this time he was a merchant at Sim's wharf below the Drawbridge which is better located to those of to-day by Delaware Avenue below Dock St. Here, like all dealers in those days, he sold a variety of articles of merchandize, even medicines. [*Pa. Post*, Nov. 4th, 1776.]

The State of Pennsylvania having required all persons to take the oath of allegiance, Mr. Oellers did so in June 1777. When the British army occupied Philadelphia, September 1777, Mr. Oellers was "constrained to British allegiance" but on the evacuation of the city, June 18th, 1778, Mr. Oellers on August 31st, 1778, renewed his allegiance to the State.

On the evening of February 7th, 1778, Mr. Oellers with Miss Catharine Haffner were, with Mr. Henry Horn and his wife, on their way to church to be married by Rev. Ferdinand Farmer. Tradition relates that they were halted by the British guard and taken to headquarters of the commander where explanations were made that their purpose in being out after hours permitted was not antagonistic to the safety of His Majesty's rule. A guard was sent with them to Father Farmer's where the ceremony was performed. On July 16th, 1778, Anthony Marmajou, owner of the pilot boat *St. Louis* which had been taken possession of by the crew, offered rewards for the boat or cargo and directed application to be made to Mr. Oellers. [F. 960, Ridgway Library.]

On March 17th, 1779, a son was born to Mr. and Mrs. Oellers. He was named James Patrick. He entered Georgetown College Nov. 5th, 1794, as a day scholar and boarded with G. Fenwick. Mathew Carey was his Guardian. He left College July 30th, 1796 with his brother Henry, who had entered Dec. 16th, 1794. He became an officer of the Navy, married a Baptist lady, joined her church and died February 1849. His son James S. was the father of Richard G. Oellers, who is now, as for many years, treasurer

of the Philadelphia *Record* and was the successor, for 23 days, of John Bardley, the faithless City Treasurer of Philadelphia. All the descendants of James Patrick Oellers are Protestants.

On February 11th, 1780, Helen, the first daughter of James Oellers, was born and the same day baptised by Father Molyneux. Father Farmer was sponsor. On the same day Sarah, "slave of James Oellers" was also baptised. Mr. Oellers was sponsor. On Nov. 13th, 1780, he gave testimony in case of Capt. De Ray of Brig *Active* against Mr. Holker, Spanish Agent. [*Pa. Ar.*, X, 162.]

In 1782, St. Mary's church was extensively repaired. Mr. Oellers gave £75 1s. 5d.—the largest contribution.

In November, 1790, Adam Premir conveyed to James Oellers and others the ground on which Holy Trinity church was built by the German Catholics. After its erection, a conflict with Bishop Carroll and the Trustees took place in which Mr. Oellers took an active part. It closed in 1802 by the submission of the Trustees.

In 1793 Mr. Oellers was, if not earlier, the proprietor of "OELLERS' HOTEL" on Chestnut St. above Sixth on the site now occupied by the *German Democrat* building. All the Receptions and Dinners given to distinguished men of that time were given at Oellers'. There all the noted visitors to this country "lodged." There in May, 1793, Citizen Genet, the representative of the French Republic, was received by his admirers and the supporters of the Republic. There, in February 1797, was given the great Ball to Washington on his retirement from the Presidency. A description of it may be read in *Familiar Letters on Public Characters*. The hotel was destroyed by fire originating in Rickett's Circus, Dec. 17th, 1799—the night the news of the death of Washington was received in Philadelphia. The Circus stood on the site of *The Public Ledger* of to-day.

At that fire, Katrina, a servant of Mr. Oellers, was crippled for life in being rescued by the firemen. It is related of her that to secure the right of free interment in St. Mary's grave-yard she distributed 100 loads of earth over the ground. This may have been in 1794 when 2629 loads were used

to cover the surface and thus raise the ground, no doubt, to the height it is to-day—several feet above the surface outside.

At the time of Mr. Oellers' proposition to the Jesuits, he resided at 63 South Second St.

Mr. Oellers was actively connected with the troubles at Holy Trinity in opposition to Bishop Carroll and he also had contention with Bishop Egan.

When it became known in 1808 that Father Egan had been selected for Bishop, Father Gallitzin wrote Dr. Carroll, on Nov. 22d, 1808, "thanking God for" Carroll's promotion to Archbishop but "regretting and lamenting my own fate in being no longer under his immediate jurisdiction" as his "paternal affection, prudence and authority have so often afforded me most powerful protection against the poisonous shafts of slander and persecution, surrounded as I am by a set of the most corrupt class of Irish who are as void of religion as they are of honor &c. \* \* I have reason to fear that my constant endeavors in trying to reclaim those unhappy men, condemning their abominable practices, will cause many of them to embrace the chance of a new bishop (especially knowing that he is their countryman,) in order to renew their persecution." ]*Brownson's Gallitzin*, p. 272.]

In 1809, Father Gallitzin "the Prince-Priest," visited Philadelphia. In a letter to Bishop Carroll he mentions John and Edw. Carrell, Chief Justice Tilghman and Benjamin Morgan, a Quaker lawyer, as benefactors who aided him greatly. [*Heyden's Gallitzin*.]

Father Gallitzin, when in Philadelphia, lodged with Mr. John Carrell, No. 32 High St. [now Market] corner of Strawberry Alley.—[*Brownson's Gallitzin*, p. 281.]

Bishop-elect Egan thus informs Bishop Carroll of the arrival of a Franciscan whom he did not think it proper to employ :

PHILA., Jan. 26, 1809.

I think it my duty to give your Lordship every information in my power respecting a Rev. Mr. Stuart O. St. F. and native of Limerick who is just arrived in this city and will in all probability shortly present himself before your Lordship. He was a student in Our convent at Louvain when I passed

through that place, on my way to Ireland. Shortly after his arrival in Ireland he was appointed Chaplain to a Regiment of Irish Brigade destined to the West India. Where he remained some time, and afterwards returned to Ireland. He was in Dublin when I sailed from that port for America, and since my arrival here I got an account of his death. I believe he left Ireland without the permission of his Superior.

He has since traveled through France, Spain, Portugal and several other parts of Europe.

#### MICHAEL EGAN,

On January 30th, 1809, Father Egan wrote to Bishop Carroll acknowledging the receipt of letters by Dr. O'Brien and informing the Bishop that he considers it imprudent to allow O'Brien to preach or officiate in Holy Trinity. So notified O'Brien who replied Egan "was not bishop yet." Egan replied: "Tho' I was not yet consecrated, I had Episcopal jurisdiction and would enforce it with regard to him." He asks, "What ground of jurisdiction the Holy Trinity was Established. Rev. Mr. Rosseter is of opinion it was only for the Dutch Congregation. Trinity should be notified it was only by courtesy they administered at all."

This was Rev. Mathew O'Brien. He and Rev. Patrick Kenny had officiated at Holy Trinity. Difficulties had arisen—the Germans objecting to Father Kenny and perhaps to Dr. O'Brien.

A Charity sermon by Father Harold was announced for Sunday, January 8th, 1809, but by advertisement dated 12th printed in *The Aurora* it was announced for "next Sunday" which was the 15th.



## DIVISION XII.

ENLARGEMENT OF ST. MARY'S CHURCH.—REV. JOHN ROSSETER'S OFFER.

May 10th, 1809.—The Trustees resolved that a subscription list be at once opened to enlarge the church. Lewis Ryan was appointed to obtain the names of Catholics of other congregations. On June 6th he presented a list of names and the Trustees selected those known to them on whom they could call for contributions. The Board ordered that subscribers to the enlargement Fund should be placed on an equal footing with the original subscribers to the church. Father Harold was requested to draft an address to the pew-holders. This he presented at meeting, May 18, 1809. Here is a copy.

*To the Pew-holders of St. Mary's Church.*

Appointed by your confidence to the temporal administration of our common church, we feel it our first duty to promote the decency of public worship by a judicious application of the property committed by you to our management. At a period when our numbers were comparatively small the piety and public spirit of our ancestors devoted the returns of their industry to the erection of this church, and left us at once a monument of their religion, a strong claim on our grateful remembrance, and an encouragement to imitation. In order to accommodate our increasing numbers an enlargement of the church has been deemed expedient and a subscription opened for that purpose. Could this plan have been carried into operation by the ordinary resources of the church you will do us the justice to believe that we should have declined this mode of application but you cannot be ignorant that our funds are unequal to such an undertaking, and we have every reason to be convinced that with means more ample, you possess a spirit not less generous than those who have gone before you.

We think it proper to inform you that by the improvement which your co-operation will enable us to make, 36 pews will be added to the church and that a choice in the purchase of these will be given to the subscribers proportioned to their contribution. While we address you specially and with just reliance, as pew-holders in the church, we do not forego a well founded hope of liberal assistance from our brethern and fellow-citizens of Philadelphia who have never yet withheld their support from the promotion of any object so nearly connected with their religion. We take this opportunity of expressing our grateful acknowledgements to the ladies who have contributed so largely to the decoration of our altar.

[Signed.]

MICHAEL EGAN,	} <i>Resident Pastors.</i>
WM. VINCENT HAROLD,	
JOHN ROSSETER,	

LEWIS RYAN,	} <i>Trustees.</i>
JAMES ENEU,	
JOS. SNYDER,	
JOHN CARRELL,	
JOHN ROSSETER,	
CHAS. JOHNSON,	
PETER CRAVENDYKE,	
JOHN ASHLEY,	

Every subscriber of \$100 was entitled to one of the new pews—preference according to subscription. Equal in subscription—by lot.

Books of subscription were issued with annexed heading.

We, the undersigned, do promise and agree to pay the Trustees of St. Mary's Church in Philadelphia. the sums by us respectively subscribed, the same being for the purpose of enlarging and improving the said church. The time of payments to be, one moiety on or before the 1st day of October next, and the remaining half on or before the 1st day of October, which will be in the year of our Lord 1810.

Witness our hands at Philadelphia, the 8th of June, 1809.

The Trustees signed this.

We, the undersigned Trustees of said church. do agree and bind ourselves to pay the sums affixed to our respective names as above stated :

Chas. Johnson, \$50 ; John Ashley, \$1,000 ; Peter Scravendyke, \$100 ; John Rosseter, \$500 ; James Eneu, \$100 ; Lewis Ryan, \$100 ; Jos. Snyder, \$100 ;



Mr. Ashley and John Rossiter were given the preference in selecting new pews.

#### THE SCHOOL.

In June, 1809, \$500 for free schools was received from the estate of Wm. Mulcahy, proved May 28, 1807.

November 5d, 1809.—As free school is to be enlarged, Terence Byrne, occupying the lower floor, is given notice to remove on April 1st, 1810.

November 7th, 1809.—As subscriptions for enlarging the church were inadequate the Trustees resolved that Ashley and Johnson draft a petition to Legislature "for the grant of a lottery to enable them to enlarge the church." Bishop Egan and Rev. W. V. Harold present at this meeting.

They did so draft—Presented it at meeting Dec. 5th, and went to Lancaster to present it to Assembly.

In 1809 there were 42 burials in the old grave yard attached to the church and 98 in the new cemetery on Thirteenth below Spruce.

The charity sermons for the Free School this year amounted to \$212,67 or £79,15 sh. from St. Mary's and \$123,06 or £46,3 sh. from St. Augustine's.

When the Trustees resolved to enlarge the church, ground, to the northward, 14 x 50, was bought of Richard Bache Jr. and Sophia his wife. This is the space covered by the footway as the space now occupied by the vaults, 10 x 114 was not bought until 1828.

On January 29th 1810 Lewis Ryan was elected Treasurer of the Funds contributed for the enlargement of the church. On March 20 it was unanimously resolved that the church be enlarged "not exceeding 20 feet in length and in width not exceeding 22 feet."

It was likewise resolved that the school should be incorporated "experience having convinced the Trustees of the necessity." At the meeting March 30th 1810 Messrs Johnson, Eneu and Snyder were appointed a Committee "to have enlargement commenced immediately and to employ workmen and contract for material." At the meeting April 9th Proposals for carpentering work were submitted but none meet with approval. It was resolved to engage Charles Johnson as Master Carpenter at \$4 a day and that carpenters should be employed "as reasonable as they can be got." All to be under the control of the Building Committee.

The proposal of Thomas Tompkins, Bricklayer, was accepted.

Six shillings a perch for laying stone work and \$3 a thousand for laying



bricks and no extra charges for arches. The dirt from the cellar digging was to be used to raise the grave yard. Mr. Tompkins subscribed \$50 towards the enlargement fund.

At the election April 24th Messrs Ashley, Eneu, Johnson, Ryan, Capt. John Rosseter, Scravendyke, Snyder, Philip Smith and Bishop Egan and Fathers Rosseter and Wm. V. Harold were elected Trustees. John Doyle was Judge and Thomas Maitland and P. Callan Inspectors. Callan was the School Master of St. Mary's School back of 72 Walnut St. "It is very commodious having lately undergone thorough repair" says *The Aurora*, Oct. 8th.

On May 7th 1810 Rev. John Rosseter offered the Trustees to give \$500 for the use of the church if the Trustees would agree to pay him \$50 a year in quarterly payment "during his natural life." The offer was accepted and a certificate given to that effect. On August 26th Father Rossiter gave \$300 more on the same terms.

In the spring of 1810, the enlargement of the church to its present dimensions was begun. It was a year before all was completed.

At this time Lewis Ryan was Treasurer. "The church was painted a dull blue and the ceiling more vivid shades of the same color, studded at regular intervals of twelve inches with very sleepy stars, was not devoid of architectural beauty. Its arch is to the present day an object of envy to some of the architects of the country."—[Rev. P. A. Jordan, S. J. in *The Woodstock Letters*, 1872-3.]

On July 20th, 1886, while alterations were going on, by which entrance was made from the front of the church and not from the rear, I visited St. Mary's church. Cut deeply into the engraved cap. of one of the pillars that stood back of the sanctuary where now the main entrances are, I saw the letters "F. V. H." followed by the word "Carver" written with a carving instrument. Underneath was written, in pencil, words that were deciphered to read, "F. Vanhorn, May 1st, 1811." The date was very plain.

Painted on the wall back of the altar was a representation of a cross and Crozier surmounted by a Mitre. Across the Crozier and Cross was laid a Bible; underneath was a scroll with I. H. S.

This made evident the appearance the wall back of the altar presented after the improvements had been completed and proved the pride of the congregation in their Cathedral church as the seat of a Bishop.

On May 10th, 1810, Father Egan wrote Bishop Carroll: "we have been

all greatly disappointed here as we flattered ourselves with the pleasing hope of having the Archbishop's presence at the marriage of Mr. Walsh to Miss Moylan."

This was Robert Walsh, who, though at that time but 25 years of age, was the author of "*An Appeal from the Judgments of Great Britain Respecting the United States*" for which he was thanked by the Legislature of Pennsylvania and which yet remains a standard and accepted authority. Indeed it may properly be termed a History of our country. In 1811 he became editor of *The American Review of History and Politics and General Repository of Literature and State Papers*—a Quarterly. He became distinguished in editorial ability so much so that *The Columbian Observer*, April, 1825, in rebuking an Ohio editor who had spoken contemptuously of Pennsylvania editors said: "It seems he does not even except Walsh from the mad denunciation." He died in Paris, while Consul General, in 1859, age 77 years.

His wife was the daughter of Joseph Moylan, brother of Gen. Stephen Moylan.

Dr. Maurice Francis Egan in *The Poor Souls' Advocate*, April 2d, 1891, says: "Robert Walsh was born in 1784 in Baltimore; but later he became a Philadelphian. He came of a race of loyal gentlemen and devout Catholics. His work was praised alike by Edgar Poe and that Lord Jeffrey who helped to kill Keats and who would have killed Byron, if Byron had not been made of tougher stuff, Robert Walsh is best known by his volume of selections, called *Didactics*. His influence on the younger Catholics around him was marked; as Father Jenkins said, in appreciation of him, one of his remarkable characteristics was "his readiness to advance young men; no petty jealousy ever stopped him from seeing and exciting talent in every form. In this he was a model for American Catholics, whose *esprit de corps* might be cultivated with advantage."

At this place may be introduced the annexed letters to show the condition and operations of the musical department of St. Mary's—the Cathedral church—at the time of Bishop Egan's consecration.

PHILADELPHIA, Aug. 14th. 1810.

REVEREND SIR,

I regret, that circumstances neither to be foreseen or prevented, have caused a delay in the communication I have to make.—Since the time I had some desultory conversation with yourself and Dr. Harold, in 4th street near St. Mary's Church, I have had a second, and severe attack of indisposition

—as soon as I was convalescent, I went out of town, and since my return, almost all my leisure has been necessarily employed in writing several letters to England ; which were obliged to be ready at a given moment ; but the time which must elapse before the opening of St. Mary's Church, I trust still prevents its being made at too late a period which is my resolution for resigning my situation as organist and Director of the Choir of St. Mary's Church, Believe me, Reverend Sir, this is not a hasty determination ; nor is it made without due consideration, and the only satisfaction which results to myself, is, the conviction, that, had the choir in numbers and attendance been, in any ways proportion'd to my anxious wishes, that our combin'd efforts would not have discredited the musical part of Divine Service.

After a fair trial of two years and a half, with a gradual decrease of numbers, and talent, my last hope lay in the Oratorio.—I must confess tho' it was my *last* it was my *best* hope of renovating the Choir—as it seemed as if those who were attached to Sacred Music, and were invited to join us, came forward with avidity on the occasion: while those whose assistance was the most difficult to obtain, yielded to persuasion. But it has failed in producing a single additional member ; and from every view of the matter, and from every knowledge I can gain, of future events; I have but too much reason to fear, that what is now too feeble, will be more so ; and, that on great Holidays &c. I shall not be able to procure all my usual valuable assistance. At the same time, it is my opinion that any person who was a member of the church, and personally acquainted with some of the Congregation, would be more successful in recruiting the Choir.

I have long had it in contemplation to relinquish a situation, which, for want of proper assistance to my endeavours, render'd such inefficient service to the Church ; and which has been a continued series of mortification to myself and I consider no time can ever occur, more proper for my discontinuance, than the present.—The period of time previous to the recommencing Divine Service, will give full leisure to supply my place ; and to make any other arrangements.

I therefore take this method of officially requesting you, as head of the church, to accept my resignation: and I assure you, Reverend Sir, that in so doing, I have to entreat you to believe, that I shall always hold a grateful and pleasing remembrance of the uniform, kind and polite conduct of yourself, the Reverend Clergy, and those gentlemen, Trustees, with whom I have had communication ; and return thanks for the perfect

confidence reposed in me during my attendance at your church. I further assure you and them, that, at all times, if I can render any service, I will most cheerfully do it; and should the Choir, under a future Director, be more successful, no one will be more gratified than,

Reverend Sir,

Your Obed't Serv't,

B. CARR.

Right Reverend Bishop Egan.

The Oratorio in which lay the "last but best hope of renovating the Choir" was a musical celebration which engaged public attention throughout the country among musical people. It took place at St. Augustine's church on 20th of June, 1810.

At the Ridgway Branch of the Philadelphia Library is a copy of "The Words of a Grand Selection of Sacred Music as Performed at the Church of St. Augustine in the City of Philadelphia on 20th of June, 1810."

The trombones and their players came from the Moravian Seminary at Bethlehem Pa., and other amateurs from other parts of the country. See *Recollections of the Life of John Binns* for an account.

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PHILADA., Dec'r 24th, 1810.

GENTLEMEN,

On Wednesday last, an application was made to me by Mr. Snyder, to play the organ of St. Mary's Church, with a request, if I would undertake it, to state the terms: In compliance with this request, I now lay this before you. I am well aware of the difficulty attending such an undertaking, and, from appearances at present, I fear it will be very hard to get a Choir formed. As the want of proper *vocal assistance* was, (I believe,) the principal reason for Mr. Carr relinquishing the situation, it would be presumptive in me to undertake it unless this deficiency can be supplied. I therefore think it *indispensibly requisite* to procure a person as a permanent singer.—If this can be accomplished, a beginning may be made, and it is possible, others may then lend assistance. Mr. S. stated to me, that it was the wish of the managers and Congregation to have some of what is termed the *Old Music* performed, occasionally. In its present form it is out of my power to comply with this request; but, if it is put into the hand of some person capable of arranging it properly, some of it, I will endeavour to do.—My terms are one hundred and fifty dollars per annum.

I understand that is contemplated to open the church on the 6th day of January. From the little knowledge I possess of musical preparations, I beg leave to observe that it is now too late to have the music necessary for that occasion ready.

I am gentlemen,

With respect, your h'b'e Ser't

BENJAMIN CROSS.

The Managers of St. Mary's Church.

### *DIVISION XIII.*

#### CONSECRATION OF BISHOPS EGAN, CHEVERUS AND FLAGET.

Though the Diocese of Baltimore had been erected into an Archdiocese on April 8th, 1808 and appointments later made of Bishops for the suffragan Sees, yet the Bulls directing consecration were delayed in transit. The following letter of Bishop elect Egan to Bishop Carroll shows that, at its date, he had not yet received information of the reception of the official papers from Rome authorizing his consecration :

PHILADA., Sept. 14th, 1810.

MY REV. AND DEAR SIR :

I have just received a letter from a brother in Naples—Rev. Michael McCormick—which puts beyond all doubt the information I communicated to the Archbishop a few days ago respecting the melancholy end of the Right Reverend Concannen. On his arrival at Naples he was declared a prisoner, and denied permission to embark by the Government. This disappointment shocked him so much that after struggling three days he at length entered into rest with the greatest composure. May he rest in peace. Mr. McCormick informs me also that all English subjects without exception are suppressed at Rome and ordered away to Paris. He makes no mention of the papers Dr. Concannen had for the Archbishop, which makes me fear that they fell into the hands of the public officer. Whenever he is at liberty to come to America he will embrace the opportunity, as he told me he has long since had an invitation to that effect. This is substantially his letter to me. As the Archbishop is in the habit of corresponding with Dr. Troy, you will have the goodness to send him the enclosed when the opportunity affords. I remain Sir, with profound respect,

Your most humble and obliged servant,

MICHAEL EGAN.

It appears that two sets of official papers had been sent to this country—one by Bishop Concannen when he found his time of arriving in this country uncertain and the other was brought by Bishop elect Flaget, who arrived in this country in August. It has been stated that it was the first set of papers—those from Bishop Concannen—that Archbishop Carroll acted on, though by the time of Consecration, the papers by Father Flaget must

also have been here. but as late as September 14th we have seen that Father Egan was not aware of the proper papers being in this country.

However, in response to Father Egan's letter of September 14th, Bishop Carroll, no doubt, informed Father Egan of the receipt of the Bulls and arranged the time of Consecration. Accordingly on October 20th, 1810, Bishop-elect Egan with his assistant, Rev. William V. Harold, went to Baltimore, leaving Rev. Patrick Kenny in charge of St. Mary's. The expense of the journey, including proper outfit for consecration, was \$213. This sum was advanced by Mr. Eneu, a Trustee.

At Baltimore preparations were evidently made by the clergy and people for the proper and dignified observance of the great event—the consecration of three Bishops. The following announcements were made :

“We understand that the Roman Catholic Diocese of Baltimore which comprehended the whole of the U. States, is now erected into an Archbishopric and that four new dioceses are established within its former limits, which are to be suffragans to the See of Baltimore. Three of the Bishops of these new Dioceses are now to be consecrated. The Rt. Rev. Dr. *Egan*, Bishop of Philadelphia, on Sunday, Oct. 28; and the Rt. Rev. Dr. *Cheverus* of Boston on Thursday, Nov. 1st the feast of all Saints. Both these Consecrations will be celebrated in St. Peter's Church. That of the Rt. Rev. Dr. *Flaget* of Bairds Town, Kentucky, will be on Sunday, Nov. 4, in St. Patrick's Church, Fells Point. The late Rt. Rev. Dr. *Concannon*, Bishop of New York, which gives title to the other new Diocese, unfortunately died before he could take possession.”—[*Federal Gazette & Baltimore Daily Advertiser*, Oct. 26, 1810.]

Published this day. At Bernard Dornin's Catholic Bookstore, No. 30 Baltimore St.

#### INSTRUCTIONS

On the Erection of four new Catholic Episcopal Sees in the U. States. And the Consecration of their first bishops, which are to be celebrated in Baltimore, on the 28th of Oct., and 1st and 4th November. In which the signification of the various ceremonies used in that sacred rite is fully explained and developed and the principal *Formules* and *Prayers* transcribed into English for the convenience of the *Lalty*.

(Some in French.)

BERNARD DORNIN,

No. 30 Rue, Baltimore.

[*Federal Gazette & Baltimore Daily Advertiser*, Oct. 30, 1810.]

#### TO CATHOLICS.

B. Dornin presents his apology to his Catholic Brethren for the numberless inaccuracies in the printing of the Pamphlet entitled “*Instructions on the erection of four new Catholic Episcopal Sees &c.*” The late hour at which he received on Saturday last, the latter part of the manuscript not having permitted him to revise the proof, he was obliged in order not to disappoint



the public on Sunday to have worked off in haste a number of copies. But he is happy to announce that the whole has been carefully revised and corrected and will be ready for sale on Wednesday at his store. Price 25 cents.

Persons supplied with incorrect copies may have them changed by paying the balance  $6\frac{1}{4}$  cents — [*Federal Gazette & Baltimore Daily Advertiser*, Oct. 30th, 1810.]

Accordingly the consecrations took place: Bishop Egan's at St. Peter's on Sunday, October 28th; Bishop Cheverus on November 1st at St. Peter's and Bishop Flaget at St. Patrick's, Fell's Point, on November 4th. The Consecrator was Archbishop Carroll. Bishop elect Cheverus and Flaget assisted Archbishop Carroll in the consecration of Bishop Egan. When Bishop Cheverus was consecrated, Rev. William V. Harold preached. His sermon was printed in pamphlet form. A copy is in the American Catholic Historical Society, Philadelphia. When Bishop Flaget was consecrated, Bishop Cheverus preached. In no contemporary account I have seen, is it stated who preached when Bishop Egan was consecrated. Father Jordan S. J., in *Woodstock Letters* mentions that Father Harold delivered the discourse. Perhaps tradition confounded Father Harold's sermon at the consecration of Bishop Cheverus. It is more than likely that Archbishop Carroll himself delivered the discourse on the occasion of the consecration of his first suffragan Bishop. It seems appropriate that he should.

In view of subsequent events in the life of Rev. William V. Harold, it will be not only of interest but of instruction to learn his sentiments regarding Episcopal authority and the qualifications of a Bishop as set forth in his discourse at the consecration of Bishop Cheverus. Speaking of the Bishops and their authority in the early ages of the Church he said:

"We find the Episcopal order perfectly understood in these ages and by these men; we find the full extent of its authority clearly defined and ascertained and universally admitted; and we find obedience to that authority exacted as an indispensable article of Christian communion and a duty essentially connected with the hope of future blessedness."

He cited St. Ignatius, Bishop of Antioch, writing to the church of Ephesus, "Do nothing without the Bishop;" and to the church at Smyrna, "Let no man do anything which concerns the church without the Bishop;" and of Origen, "after calling attention to the just claims of Deacons and Presbyters says, 'there is another debt to Bishops, which is the greatest of all and exacted by the Saviour of the whole Church, who will severely punish the non-payment of it.'"

It would have been well for Religion had he, within a few years as well as seventeen years afterwards, acted out the teachings he was expounding to the laity present at the consecration of the three new Bishops.

But perhaps he remembered "the exalted qualifications required" of Bishops as he had on the same occasion set them forth, and believed that



Bishops Egan and Conwell did not reach the high standard of the "qualifications" as he had set them up. Hear him :

"The virtues that in common men might fairly challenge our applause and justify our hopes, are far below the perfection required in a Bishop—his worth must be commensurate with his dignity—his life must be heavenly as his office—his heart must answer this solemn appeal which Christ three times repeated to the first of his Apostles ; "Simon son of John, lovest thou me more than these :?" And as he values the imperishable crown which await him, he will give evidence of that superior love required by Christ, not in vain, empty, inoperative professions of attachment, but in real, living, indubitable proofs of love in imparting safety and support to that cherished flock, which our adored Redeemer prized above his love. A Bishop must not only feel in his heart that love, which is strong as death, but he must aspire to that abundant charity, which alone can smooth the rough road to Pastoral care, and lighten the oppressive burthen of Pastoral solicitude. He must seek with indefatigable perseverance the salvation of souls, but science must enlighten, and discretion must guide the impulse of his zeal. When I speak of the science of a Bishop, I do not mean the chilling noxious vapor of mere human learning, which engenders pride, and points the way to ruin—his must be science of salvation, the knowledge of God, created, improved and made perfect by the Gospel. When I call for discretion as a quality necessary to his office, I do not mean the timid, time serving thing which the world knows by that name, that worthless prudence which bends the venerable form of Religion, to promote the wretched speculation of selfishness, *his* must be that discretion which originates in the fear of the Lord, and renders all passing things justly subservient to man's more lasting and more glorious destination.

Placed on an eminence, "held up as a spectacle to the world, to Angels and to men;" the conduct of a Bishop can never be a matter of indifference; his deportment is measured; his every word is marked; the eye of a world that never pardons, is fixed upon him; to him no middle course is granted; the opinion of mankind coincides in this instance with the spirit of the Gospel; if he does not build up, he destroys; if his life breath not the odour of edification, if his actions do not carry glory to the Father who is in Heaven, he dishonors his place, he betrays his trust he breaks his allegiance to the Prince of Pastors, Christ Jesus our Lord. To the Episcopal office it peculiarly belongs to minister to the spiritual wants of mankind the word of eternal life and to point out to their people the narrow path that leads to blessedness; hence they are styled in the Gospel, "the light of the world;" but if that light be obscured by passion, or hidden under the mantel of indolence and sloth, what hand will conduct the unhappy flock to safety? What power can lure them from wide and perilous road of reprobation and misery? The flock may perish but the

faithless shepherd shall perish with them : the blood by which they were redeemed may be made void. but let it be remembered "that blood cries louder than the blood of Abel."

It is therefore of indispensable necessity that a Bishop impart to his flock the word of eternal life. But it is yet more important that he support the authority of his instruction by a blameless sanctity of manners, and an impeachable integrity of life. The fire of heavenly charity must glow in his words, and be visible in his actions: for if the world can contrast the life of a Bishop with his doctrine, from that moment he has lost the power to save. His discourses may sparkle with eloquence and abound with erudition, but they will fall from his lips, cold, fruitless and lifeless. They may amuse the imagination, they cannot reform the heart. Instead of encouraging the growth of virtue and co-operating with heaven to save the immortal soul, he kills every feeling of good, he confirms the doubts of the unbelieving, he hardens the obduracy of the impenitent. Instead of evincing a shepherd's tenderness, in rescuing his hapless flock from danger, his example encourages their disastrous wanderings, and strengthens the chain of moral death by which they are bound. Heaven will shield the Church of America from such a misfortune as this."

Mrs. Jane Chambers of St. Louis, who died February 23d, 1891, aged 93 years, was a witness of the consecration ceremonies. She was the daughter of John Mullanphy who had taken his children from St. Louis to Baltimore for their education. Rev. Thomas B Chambers S. J. of Chicago is a son of Mrs Chambers.

The new Bishops remained in Baltimore for two weeks consulting, deciding and preparing *Regulations* for the government of the Church so that an "uniform practice" should exist. The "State of the Church, its visible head, our Venerable Head and the consequences of his being withdrawn from his captivity, either by violence or the ruin of his constitution by interior and exterior sufferings" were also considered. Resolutions of ecclesiastical discipline and a Pastoral to the People were adopted and issued. These documents are herewith given from originals in the Archives at Baltimore, Case 11—J :

#### ECCLESIASTICAL DISCIPLINE.

"The most Reverend Archbishop and Rt. Rev. Bishops assembled in Baltimore took into their serious consideration the state of the churches under their care, but not being able to extend their enquiries and collect full information concerning many points, which require uniform regulation and perhaps amendment, they reserved to a future occasion a general review of the ecclesiastical discipline now observed throughout the different dioceses and the reducing of it everywhere to as strict conformity with that of the universal Church as our peculiar situation, circumstances and general benefit of the Faithful will allow. Some matters requiring immediate attention were maturely discussed, on which, after humbly invoking the assistance of

the Divine Spirit, resolutions or ordinances were made, which in due time, will be communicated to the Clergy or laity as they be concerned in them. The following are some of them and are now published for general information :

First : Pastors of the different churches, or they, who in their absence are intrusted with the care of the church, chalices, and sacred vestments are not to permit any strange and unknown priests to exercise priestly functions before they have exhibited authentic proofs of their having obtained the Bishop's permission.

2. Conformably to the spirit of the Church and its general practice, the Sacrament of Baptism shall be administered in the Church only, in all towns in which churches are erected excepting only cases of necessity.

3. Some difficulties having occurred in making immediately a general rule for the celebration of marriages in the Church; as a practice most conformable to general and Catholic discipline it was thought premature now to publish an ordinance to that effect; yet all pastors are directed to recommend this religious usage universally wherever it is not attended with very great inconvenience, and prepare the mind of their flocks for its adoption in a short time.

4. The pastors of the Faithful are earnestly directed to discourage more and more from the pulpit, and in their public and private conferences an attachment to entertainments and diversions of dangerous tendency to morality, such as to frequent theatres, and cherish a fondness for dancing assemblies. They likewise must often warn their congregations against the reading of books dangerous to Faith & morals and especially a promiscuous reading of all kinds of novels. The faithful themselves should always remember the severity with which the Church, guided by the Holy Ghost constantly prohibited writings calculated to diminish the respect due to our Holy Religion.

5. The Archbishop and Bishops enjoin on all priests exercising in their respective Dioceses faculties for the administration of the sacraments, not to admit to those of penance and the Bd. Eucharist, such persons as are known to belong to the association commonly called Freemasons, unless these persons seriously promise to abstain forever after from going to their Lodges and professing themselves to belong to their Society, and Pastors of Congregations shall frequently recommend to all under their care never to join with or become members of said fraternity. (Signed)

† J., Arp. of B're.

† LEONARD, Bp. of Gortyna,  
Coadjutor of B're.

† MICHAEL. Bp. of Phila.

† BENEDICT JOSEPH, Bp. of Bardstown.

† JOHN, Bis'p of Boston.

## REGULATIONS

Given by the Archbishop Carroll, and the other Bishops, Nov., 1810.

1. *Provincial Council.*—

It appears to the Archbishop and Bishops now assembled, that the holding of a Provincial Council will be more advantageous at a future period when the situation and wants of the different Dioceses will be more exactly known. This Provincial Council will be held at furtherest within two years from the first of November, 1810; and in the meantime the Archbishop and Bishops will now consider together such matters as appear to them the most urgent & they recommend an uniform practice in regard to their decisions, until the holding of the said Provincial Council.

2. *Diocesan Synod.*

The difficulty of frequently holding Diocesan Synods shall be represented to the Holy See; and that the time of assembling them be left to the discretion of the respective Bishops. But in the case any should neglect the calling of a Diocesan Synod, when easily practicable & requisite for the good of his Diocese, the Archbishops shall take lawful measures for the convocation of such Synod

3. *Episcopal Visits.*

It shall be represented to the Holy See that annual visits of the whole Diocese are in this country, altogether impracticable, and would prove an insupportable burden to the Bishops. The time and frequency of such visits ought therefore to be left to the discretion of each Bishop. Every Bishop however is requested to visit every year part of his Diocese & to bear in mind the importance and usefulness of such visits.

4. *Nomination of Bishops.*

In case the Holy See will graciously permit the nomination to vacant Bishoprick to be made in the United States, it is humbly and respectfully suggested to the Supreme Pastor of the Church to allow the nomination for the vacant Diocese to proceed solely from the Archbishops and Bishops of this ecclesiastical Province.

5. *Priests who are members of Secular or regular Congregations.*

When Priests belonging to Secular or regular Congregations have, with the consent of their Superiors, been intrusted with the care of Souls, it is our opinion that such Priest ought not to be at the disposal of their Superiors, & be recalled against the will of the Bishops. But at the same time we profess most willingly our esteem and respect for these Congregations so useful to our Dioceses, and our confidence to their Superiors. We shall see with pleasure our Diocesans follow their vocations, when they wish to become members of the said Congregations. Nor do we intend to insist upon employing in the ministry such subjects as are really wanted by the said Congregations or even to oppose the recall of the Priests already employed in the ministry, provided such recall shall appear to the Diocesan Bishops absolutely necessary for the existence of welfare of such Congregations,

6. *Priests residing on the confines of different Dioceses.*

Priests approved in any Diocese of the United States may exercise their faculties in the neighboring Dioceses ; but if such priests leave their own Diocese without obtaining an exeat, they are not allowed to exercise their faculties any longer than two months, except they obtain authority from the Bishop of the Diocese to which they have emigrated whose duty it shall be to proceed with them agreeably to the Canons of general discipline provided for such cases.

7. *Strange Priests.*

Pastors of the different Churches, or those who in their absence are intrusted with the care of the church, are never to permit any strange, unknown Priests to exercise Priestly functions, before they have exhibited authentic faculties, or letters from the Bishop, and obtained his permission.

8. *Holy Scripture.*

The translation of the old and new testament commonly called the Douay Bible is to be literally followed and copied, whenever any part of the holy Scripture is inserted in any prayer-book or book of devotion and no private or other translation is to be made use of in those books.

9. *Vernacular language.*

It being made known to the Archbishop and Bishops that there exists a difference of opinion and practice among some of the clergy of the United States concerning the use of the vernacular language in any part of the public service, and in the administration of the Sacraments, it is hereby enjoined on all Priests not only to celebrate the whole Mass in the Latin language, but likewise when they administer Baptism, the Holy Eucharist, Penance & Extreme Unction, to express the necessary and essential form of those Sacraments in the same tongue according to the Roman ritual; but it does not appear to be contrary to the injunctions of the Church to say in the vernacular language the prayers previous and subsequent to those Sacred forms, provided however, that no translation of those prayers shall be made use of except one authorized by the concurrent approbation of the Bishops of this ecclesiastical Province: which translation will be printed as soon as it can be prepared under their inspection. In the meantime the translation of the late venerable Bishop Challoner may be made use of.

10. All Priests are requested to remember the obligation of recording and carefully preserving in a book for that purpose the Baptisms, Marriages & Burials of their respective Congregations.

11. *Baptisms*

Conformably to the Spirit of the Church and its general practice, the Sacrament of Baptism shall be administered in the Church only, in all towns where churches are erected except in cases of necessity.

12. When a Sponsor for a child to be baptized, cannot be procured, the child is to be solemnly baptized with the usual ceremonies, but only receives what is called private baptism.



13. *Contributions for Masses.*

On account of the rise in provisions and other necessities of life, the retribution for a Mass is now fixed at fifty cents.

14. *Marriages.*

Many difficulties having occurred in regard to the forming of a general rule that all marriages should be celebrated in the church as a practice most conformable to the general discipline: it was judged premature to make now an ordinance on that subject; but all Pastors are directed to command this usage universally, and prepare the minds of their flocks for its adoption in a short time.

15. *Vows of Chastity.*

Perpetual vows of chastity ought not to be advised or even allowed to individuals or pious associations of persons of either sex who are not members of some approved Religious Order.

16. *Public entertainments.*

All pastors of Souls are earnestly directed to discourage more and more, from the pulpit and in their public and private conferences an attachment to entertainments & diversions of a dangerous tendency to morality. Such as the frequentation of the theatre and a fondness for dancing assemblies. They are likewise to prohibit the reading of books tending to corrupt faith or manners, especially the promiscuous reading of all kinds of novels. The faithful themselves are to bear constantly in mind the severity with which the Church, guided by the Holy Ghost, has always proscribed writings calculated to diminish the respect due to our holy religion.

17. *Free Masons.*

The Archbishops and Bishops enjoin on all Priests exercising their faculties in their respective Dioceses not to administer the Sacraments of Penance and Eucharist to such persons as are known to be of the association of Free Masons unless they seriously promise to abstain from going to their lodges, and professing themselves to belong to their Society. And Pastors of Congregations shall frequently recommend to all under their care not to join with or become members of the said Fraternity.

18. *Benediction of the B. Sacrament.*

An uniform mode of giving Benediction with the B. Sacrament will be transmitted by each of the Bishops to the clergy of their respective Dioceses.

BALTIMORE, Nov. 19, 1810.

† JOHN, Archb. of Baltimore.

† LEONARD NEALE, Bp. of Gortyna,  
Coadj. of Balt'e.

† MICHAEL, Bp. of Philadelphia.

† JOHN, Bishop of Boston.

† BENEDICTUS JOSEPHUS, Bp. of Bardstown.

#### *DIVISION XIV.*

VISIT OF BISHOPS EGAN AND CHEVERUS TO MOUNT ST. MARY'S  
AND TO MOUNT ST. JOSEPH.—MRS. SETON—PHILA-  
DELPHIANS THE FIRST TO JOIN HER.

After the consultation of the Bishops, a visit was made by Bishops Egan and Cheverus to Mt. St. Mary's, where Michael de Burgo Egan and Michael Connery, the nephews of Bisop Egan, were pupils with a view of their vocation to the priesthood. The Bishops also visited Mt. St. Joseph's, Emmittsburg, to see Mrs. Seton, Foundress and first Superior of the Sisters of Charity of the United States. Mother Seton in writing to Archbishop Carroll said, "I need not tell you our consolation in receiving the blessed Bishops, nor how many benedictions they poured upon us. We have been very sensible of this special favor."

The visit is it thus related in *Mad. De Barberey's Life of Mother Seton.* (P 502.)

"One of the Bishops called to Baltimore for consecration, Mr. Egan, was intimately connected with the Society of the Sisters of St. Joseph. A niece of his, Miss Mary Egan, had placed herself some months before, under the direction of Mother Seton. The desire of seeing this young niece before reparing to his diocese, the interest which he bore, as a priest, to the first community of women born on the soil of the United States, the project which he had conceived already and which he realized four years later, of establishing the Daughters of Charity in Philadelphia, all these motives engaged him to pay a visit to Emmittsburg. Naturally, he was



not ignorant of the part which Mr. De Cheverus had taken in the conversion of Elizabeth, nor the interest which the holy Bishop bore to all that concerned her. The thought occurred to him to invite him to accompany him in the little journey he intended to make. Taken by surprise, Mr. De Cheverus had not the courage to answer by a refusal."

It would seem that Bishop Egan had obtained the promise of Bishop Cheverus to come to Philadelphia with him or to accompany him to Conewago, for Father Dubois, President of Mount St. Mary's wrote Mother Seton:

"I have no doubt that Bishop Cheverus would most cheerfully agree to stay and to officiate for us on next Sunday if you could only prevail upon Bishop Egan to give up the prior, and not very essential, claim he has to the company of Mr. Cheverus, whom I might send to Conewago next Monday. Exert all your insinuating eloquence upon the old Bishop—it might have a good effect if it has half the influence which it has upon your devoted friend and servant (*Mem. Letters & Journal*, Mrs. Seton Vol. 11, P 104 5) This seems to show that Bishop Egan visited Conewago after being at Mt. St. Mary's, but I have not been able to discover any trace of his presence there.

Bishop Cheverus on his return to Boston wrote Mother Seton; "The happy moments I have spent with you, and the Sisters, are present to my mind and still more to my heart. I almost envy their happiness and yours. I hope their pious example has not been lost upon me."

This sentiment could also have been that of Bishop Egan, who, in his visit, must have been consoled as well as filled with justifiable pride, that his See city, Philadelphia, had given the first three Sisters to the Order founded by Mrs. Seton. Miss Cecilia O'Conway, Miss Maria Murphy and Miss Mary Ann Butler. (*Life Mrs. Seton*, Book V.)

This first to join—Miss O'Conway—though a native of Ireland, was from St. Mary's parish, Philadelphia. She was the daughter of Mathias J. O'Conway, teacher and sworn interpreter of foreign languages. He went with her to Baltimore December 7th, 1808, and offered her to Mrs Seton as a child whom he had consecrated to God. She, in 1817, was sent with Sister Rose White and Sister Felicite Brady, from Emmitsburg, to open the first Orphan Asylum in New York. Sister Mary Ann Butler was the daughter of Capt. Butler of Philadelphia. She joined Mother Seton in June, 1809. She died January 14th, 1821. She was the sister of Rev.

Thomas Butler who was born in Philadelphia in 1803 and died Feb. 9th., 1869, when Vicar General of the Diocese of Covington Ky. under Bishop George H. Carrell, born July 13th., 1803 in Philadelphia. Sister Maria Murphy was a niece of Mathew Carey. She joined Mrs. Seton, April 1809, and died Oct. 15th 1812. See *Life of Mother Seton*, p. 318 20 for an account of her sickness and death.

We have a letter of Father Butler's, February 27th 1855, to Mr. P. Coad of Philadelphia, in which he says of Mathias J. O'Conway whose daughter was wife of Mr. Coad ;

"I have so often looked upon him with love and reverence—for his dignified manners, his patriarchal look—his learning and his piety. I assure you that none of the aged men whom I had been accustomed to see in my early days, have made so cherished and ineffacable an impression on my mind."

#### DIVISION XV

##### INCREASE OF SALARIES.—DISTRIBUTION OF PEWS.—PEW HOLDERS.— OPENING OF THE ENLARGED CHURCH.

We have seen that in October, 1810, the salaries allowed the clergy of St. Mary's from January 1809 was \$1,600 and the collections estimated at \$500. Two years afterwards, just before the consecration of Father Egan as Bishop, Father Rosseter informed the Trustees that unless the salaries were increased to \$3,000, Rev. William V. Harold would "abandon the church."

The request was not acceded to. Father Harold went to Baltimore to the Consecration, but did not return until December with Bishop Egan. He seems to have impressed his judgment upon the mind of the Bishop, for on December 10th, Bishop Egan notified the Trustees that the salaries of the clergy were "not sufficient." On the 16th, to conciliate matters, the Trustees increased the salaries to \$2,400 from January 1st, 1811, "for himself as Bishop and two assistants."

Father Harold had "assumed a hostile and overbearing attitude towards the Trustees." At one time he declared "the church belonged to the clergy and with it the whole of the income." When asked how then were repairs and other expenses to be paid, he answered: "By putting your hands in your pockets."

In this year, 1810, the baptisms at St. Mary's were 267, an increase of 41; the burials 154, an increase of 8. At Holy Trinity 152 baptisms, a decrease of 4 and burials 91, an increase of 3. At St. Augustine's 103 baptisms, an increase of 13 and burials 29, increase of 9.

At the close of 1810, the church improvement had been so far completed that the reopening of the church for Divine service was set for Sunday January 6th, 1811, the Feast of the Epiphany. The Trustees contributed \$50 to "The Ladies of the Altar" for the adornment of the sanctuary on the occasion of the renewal of services in the larger and more highly adorned church.

"The Ladies of the Altar" were a band of twelve young ladies caring for the Altar, organized in the Fall of 1809; they collected "a very handsome sum" to which the Trustees added \$100 January 12th, 1810, Mease's "*Picture of Philad lphia*, 1811" says: "The Altar is highly finished and an elegant piece of work." On Wednesday, Jannary 2nd, 1811, a distribution of pews among the subscribers was made. It was announced that the subscriptions for the enlargement were: 1 of \$1,000; 2 of \$600; 1 of \$500; 2 of \$300; 7 of \$200; 12 of \$1.50; 41 of \$100.

This was a total of \$8,600. Of course there were smaller sums not especially recorded as entitling to ownership of a pew. As near as I have been able to make out the cost of the improvements amounted to \$30,000 and that the contributions had aggregated but \$17,000. The distribution of pews resulted in the assignments as follows:

#### MIDDLE AISLE.

1 R. W. Meade,	18 Vincent Ducomb,
2 Jno. Ashly,	20 Amos Holahan,
3 Lewis Clapier,	22 Mich. Durney,
4 Capt. John Rosseter,	24 Jno. Byrne,
5 Lewis Ryan,	26 Hugh Cavanaugh,
6 Henry O'Neill,	28 Mich. Magrath,
7 Chas. Johnson,	30 Jno. Keating,
8 Jno. Doyle,	32 Francis Breuil,
9 & 11. Savage & Dugan,	34 Cath. Mallen,
10 Anthony Groves,	36 Edw. Mullen,
12 Geo. Nugent,	38 Patrick Hogan,
14 Isaac Hozley,	40 Jno. Dubarry,
16 B. Sarazin,	

## SOUTH AISLE.

12 3	Don Luis de Onis,	26	Hugh Christy,
4	Morgan Car,	28	Jas. Boyle,
6	Francis C. Sarmento,	30	Timothy Desmond,
7	Jno. Maitland,	32	Nicholas Lambert,
8	Jos. Snyder,	34	Thos. M. Lane,
9	Berd Gallagher.	21	Dan'l. Dougherty,
10	Capt. Jno. Meany,	17	Mich. Waldman,
12	Nich. Esling,	37	Jno. McClinchy,
14	Timothy Curren,	41	Peter McGauly,
16	Augustus Bousquet,	42	Jas. Haveland,
18-22	Victor Pepin & Breschard,	44	Jas. Mooney,
20	Thos. Neuman,	46	Dan'l. Quinn,
24	Jos. Donath,		

## NORTH AISLE.

(No 1 not named,)	12	Rachael Myers,
2 Chas. Taws,	14	Philip Smith,
3 Patrick Callan,	16	Anthony Steel,
6 Jos. C. Springer,	18	Miss Cauffman,
8 Gerald Byrne,	20	Martin D. Dougherty,
10 Jasper Moylan,	36	Edw. McDermott,

## NORTH GALLERY.

1	Jno. Griffith,	3	Jas. Quigley.
2	Jno. Lamb,		

## SOUTH GALLERY.

1	Felix McGugen,	6	Bartt. Kely,
2	Fras. Mongan,	14	Thos. Hicky,
3	—McVey,	15	Harper or McGuire,

## SOUTH END GALLERY.

6	Jas. Brady,	1	Thos. Reilly,
9	Wm. Smith,	2	Chas. Callaghan,
7	Mich. Roark,		

## OPENING OF THE ENLARGED CHURCH.

On Sunday January 6th 1811, the formal opening of the enlarged and beautified church took place. I have discovered no account of the cere-

mony nor any published reference to it. Fathers Rossester and Harold were at this time assistants to the Bishop.

To still further adorn the sanctuary, the trustees on February 4th, ordered a Crucifix to be carved by William Rush, the celebrated carver, whose reputation stands distinguished among the artists of our city.— Where is that Crucifix now ?

### *DIVISION XVI.*

“WHO OWNS THE CHURCH.”—THOMAS FITZSIMONS.—ARRIVAL OF REV. JAMES HAROLD.—DEATH OF GENERAL MOYLAN.—EPISCOPAL VISITATION OF BISHOP EGAN WESTWARD.—RECALL OF FATHER BRITT FROM HOLY TRINITY.—DIFFICULTY OF GETTING ANOTHER GERMAN.

On February 17th, 1811, Bishop Egan wrote Archbishop Carroll that “in conversation with Bishop Neale in Baltimore respecting St. Mary’s church he always seemed positive in his assertion that it belonged to Mr. Harden [Harding] and that if the papers were examined he would be found right.”

Bishop Egan examined and found that St. Mary’s “with the lot of ground” belonged “solely to Mr. Harding and his heirs. The only witness to this deed is Mr. Thomas FitzSimons. Him I consulted on this occasion as I knew I could so with safety. I also left the deed with him to have it recorded. He told me he would let me know after he had consulted the office whether Mr. Harding had made any conveyance of this property to the congregation and received from him the following note: “The recorder’s office has been examined and found on September 30th, 1766; Mr. Harden conveyed to Adam Lake the lot of ground between 4th & 5th St. except that part on which the church stands. You may therefore rest satisfied that the church with some distance to the West and South bound on 4th St. remains in Mr. Harding’s heirs.”

So far Mr. FitzSimons.

Had not time to answer the Archbishop’s inquiries respecting the attack made in one of our papers against the pastoral letter ordaining prayers for His Holiness; made no impression—heard by mere accident—passed unnoticed.”

On March 16th 1811, Bishop Egan wrote Archbishop Carroll announcing “the arrival of Rev. James Harold, formerly, a respectable parish priest in the neighborhood of Dublin and uncle of Rev. William V. Harold. He came last from Rio Janeiro and has a letter for the Archbishop from the

Pope's Nuncio there. These will be presented by Mr. Thomas Maitland who leaves this morning for Baltimore.

The unexpected arrival of Mr. Harold has made his nephew completely happy and should he remain us, he will be a great acquisition. Mr. Fitz-Simons has just now brought me the deed of D. Swan &c., to Mr. Harding, which I left with him to have recorded and I avail myself of his nephew's going to Baltimore, to send to the Archbishop to have the opinion of a lawyer on the subject. Mr. FitzSimons entertains no doubt of its belonging to Mr. Harding's heirs. He is the only witness now living of the deed and his knowledge of the transaction may be of essential service when the business comes to be discussed."

Letter also speaks of Rev. Mr. Vanhuffel, "takes little to influence his mind," and that Mr. Cottringer "wanted Holy Oil for Rev. Mr. Desmond of St. Croix and that late arrangement between Fathers Britt and Kenny produce peace."

On April 14th 1811 General Stephen Moylan was buried "in the old ground" as the grave yard at church was called to distinguish it from "the new ground" on 13th below Spruce part of which on Budd St. is yet unbuilt upon and in the possession of St. Mary's. General Moylan died of "debility" records the interment book. As early as 1865 I began search for his grave but could not discover its location. Investigations in 1876 resulted in obtaining the evidence of Mrs. Major William Moylan Lansdale of Baltimore, then 82, that General Moylan's remains were interred at St. Mary's—a head and foot stone place over them but that the body "had been removed with the rest." Where to was not known. (See letter in the I. C. B. U. JOURNAL, August 1877).

Jno. Doyle became Sexton and Philip Smith treasurer April 1811.

In 1811 there were 39 burials in the old ground, 88 in the new. Total 127. Receipts \$857.

At the annual election held April 16th, 1811, the Trustees elected were: Messrs Jos. Snyder, Lewis Ryan, Philip Smith, Peter Scravendyke, Anthony Groves, Thomas Maitland, John Doyle with Bishop Egan and Rev. William and Rev. James Harold. The charter required three of the Trustees to be clergymen. Philip Smith was, on the organization of the Board, chosen Treasurer and Thomas Maitland, Secretary.



Though the church was now enlarged and the hopes of a year ago in that respect realized, disappointments too had been the portion of those entrusted with the management, and strangest of all, "Who owes the church—the clergy or the people," had, as we have seen, become an irritating question. Debt was heavy. Money scarce. Dissatisfaction was growing. At a meeting of the Trustees on April 20th, 1811, the resignations of Messrs. Ashley, Ryan, Snyder and Scravendyke were sent in but no reasons were assigned for their withdrawal. So the Board refused to accept the declinations "as no provision of the Constitution applied to such resignations," and directed that the Secretary should notice them of all meetings and that they should be considered as Trustees. They did not, however, continue to act and so had nothing to do with the troubles of the year. "There was trouble a brewing." At the election March 31st, 1812, they were again elected and served. But the other Trustees of 1811 in endeavoring to borrow \$3,000 "to complete the different works of building" found "no person willing to lend to religious institutions." Philip Smith then advanced \$2,500 because of "the absolute necessity under which the Board labored for money."

On June 5th, 1811, Bishop Egan wrote Archbishop Carroll telling him of "the sudden departure of Rev. Dr. Britt and waited to know the impression made on the congregation. I apprehended great ferment—had it been the case I would have exerted all possible means to have him recalled. Nothing I apprehended took place. His place is supplied for the present by Dr. O'Brian on the Sunday Mr. Kenny is absent.

"Mr. Marshall is soon to be consecrated by Bishop Neale. If he were sent to assist De Barth and Roiloff appointed to Holy Trinity, the peace and tranquility of that congregation secured and the hope of that keeps the Dutch congregation quiet.

"Mr. FitzSimons is seriously indisposed. I often visit him and have spoken to him on the subject that ought to interest him most—he thanks me and promises he will when he gets better. I fear, however, he has not long to live and shall endeavor to do all I can, with God's assistance to dispose him to make serious preparation for the next world.\*

"I intend to commence my journey to Pittsburg early next month and visit the several stations and return by the way of Couewago and Lancaster."

On October 8th, 1811, Bishop Egan wrote Archbishop Carroll saying he

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\*Thomas FitzSimons, Pennsylvania's Catholic Signer of the Constitution of the U. S., died August, 1811.



had "arrived home after an absence of three months. I left Philadelphia in a very delicate state of health and suffered extremely in the journey from the excessive heat and getting off the stage. Arrived at Pittsburg—soon recovered from fatigue and since enjoyed good health. But the satisfaction I experienced in beholding the great numbers of Catholics throughout that widely extended country and their punctuality in observing their religious duties offers more than compensation for all that I could possibly suffer.

"I have been highly gratified at the rapid increase of religion in the congregations I have visited and this gratification could be greatly augmented had I a few more zealous priests to send to their assistance. Rev. Mr. Gallitzin is scarcely any longer capable of attending to the spiritual necessities of the very numerous congregation committed to his care. I have promised him an assistant when in my power. In Pittsburgh also they are crying out for another priest to assist Mr. O'Brien who has several other stations to attend and of course cannot be with them as often as they would wish.

"The Rev. Mr. Helbron's advanced age renders it necessary to provide for his assistance. In a word, without some timely aid from Europe, particularly from Ireland, I know not how to provide for the necessities of the Diocese. To provide a German priest for Holy Trinity chiefly engages my attention at present and I hope it will be in the Archbishop's power to facilitate the means of extracting me from my present perplexity respecting that church.

"I understand that the Rev. gentleman who arrived here lately from Germany in company with the Rev. Mr. Kohlman's brother and passed through this city on his way to Georgetown would be very acceptable to Holy Trinity. The Rev. gentleman then will, I hope, have no objection to his or Mr. Kohlman's brother appointment to Holy Trinity Church.

Either of these would be received here with pleasure. I have every confidence that the Archbishop will exert his influence to facilitate as soon as possible the appointment of either. The Rev. gentlemen of the Society ought to consider that they have appointed Mr. Marshall, over whom I have every claim, to New York without even consulting me. Let them in some measure indemnify this Diocese for the loss of Mr. Marshall by consenting to the appointment of either the Rev. gentlemen to Holy Trinity.

"I administered the Sacrament of Confirmation to about 1460 persons in the different congregations I visited."

This number would indicate the visitation of the Bishop to many "stations" where Catholics could be assembled for Divine worship. But few of the places the Bishop confirmed at are known. Besides the places he mentions in the above letter, we have testimony of his presence at St. Patrick's church, Sugar Creek in Butler Co. where Mr. Peter Duffy, the father of Rev. James E. Duffy, now of East Albany, N. Y., was confirmed. Mr. Duffy died in 1833 at the age of 86.

Happily we have documentary evidence not only of the presence of Bishop Egan with Father Gallitzin, the Prince Priest, as Bishop Egan records, but also the names of those he confirmed in a record made by Father Gallitzin, a copy of which is preserved in the MS. Department of the American Catholic Historical Society of Philadelphia. That record gives the names and ages of about 200 youths and adults confirmed,

#### HOLY TRINITY AFFAIRS.

Father Britt, Pastor of Holy Trinity, had been called by Rev. Charles Neale to Maryland, and to provide another German as successor was a concern of the Bishop. The "Rev. Gentleman who arrived here lately" was Rev. Maximilian Rantzau with Rev. Paul Kohlman, brother of Rev. Anthony Kohlman.

On October 14th, 1811, Bishop Egan wrote Archbishop Carroll relative to the appointment of Rev. Mr. Rantzau to Holy Trinity church and the Archbishop's letter to Rev. Chas. Neale prevailing on that "Rev. gentleman" to appoint Rev. Mr. Rantzau to that church. Father Neale had written Father Patrick Kenny regretting he could not appoint Father Rantzau. Father Kenny had written by consent of Vicar General Harold in the name of the Trustees.

Bishop Egan concluded by saying: "It is indeed greatly to be regretted that we have no communication with His Holiness at this critical time. We may then easily obtain the power of calling out the members of any Religious Society established in this country when the necessities of the Diocese require it. The power is invested in the Bishops of Ireland because it is a mission country. The same reason applies much more forcibly in this country."

A pastor for Holy Trinity was, however, found in Rev. F. Roloff—but not until Father Kenny had, in the meantime, continued to serve that church, though evidently against the will of its congregation unless the English speaking members or attendants.

## DIVISION XVII.

TROUBLE COMING—THE FATHERS HAROLD ILL-TREAT BISHOP  
EGAN—BISHOP FLAGET—APPEAL OF TWO PEW-HOLDERS AGAINST  
“THE SUN’S HOSTILE FORCE.”

Archbishop Carroll in 1812 in a letter to Father Beschter S. J., Pastor at Lancaster Pa., remarked that the “Bishop of Philadelphia will probably be in trouble soon.” (Letter of Rev. E. P. Devitt S. J., April 5th 1886.)

On January 14th 1812, Bishop Egan wrote to Archbishop Carroll that “on Tuesday 7th invited Father Hurley to dine and in his presence informed Rev. Harolds, that my physician strongly recommended me to preach as seldom as possible, in consequence of my spitting blood, which he assured me would endanger my life if I persisted in preaching as constant as I had done. That I would, however, during the winter, preach occasionally at St. Mary’s, Holy Trinity and St. Augustine’s and would give them timely notice when I intended to preach at St. Mary’s and that I expected they would preach alternately until they received that notice from me. Mr. Harold Jr. replied that he preached only every third Sunday as he did not consider himself bound to any more than that part of the labor.”

Bishop Egan says the Harolds refused his proposition and that he passed a sleepless night. Next morning saying Mass “I was afraid I should be under necessity of getting one of the priests to assist me holding the Chalice. Nothing would give me greater pleasure than the removal of the elder Mr. Harold from Philadelphia, as then I should have some hopes of living peacefully with his nephew. Could I prevail on him to go to Pittsburg, I would keep the Rev. Mr. O’Brien until the arrival of my cousin and then he could go to Lancaster to assist Mr. Bryne in the various congregation he has to attend, and where his mother could so economically reside with him.

Before I propose Pittsburg to Mr. Harold, I ask the advice of the Archbishop how to proceed if he refuses, as I very fear he will, as his great object is to make money which he cannot make there. I have no one else to consult, or advise with, except Mr. Sibourd, who entirely agrees with me in these sentiments.” Father Sibourd was in Philadelphia the year following, as the archives at Baltimore contained letters, dates. Feb. 23d & April 26th 1813.

On March 24th 1812, Bishop Egan wrote Archbishop Carroll that he had received a letter from Bishop Flaget, saying that he was "engaged eight months in visiting the congregations in Kentucky alone, and was far from finished even in the State, so great is the influx of Catholics. So he had not time to attend the Bishop's meeting in Baltimore." At their meeting in 1810, after consecration, the Bishops had arranged to assemble not later than November 1812. No meeting of the Bishops took place, however.

The annexed appeal of a pew-holder to the Trustees, is of interest :  
*Trustees of St. Mary's Church.*

GENTLEMEN; the subscribers, proprietors of pews No. 19 and 20 request of ye to consent to their desire of putting up a curtain or blind to the window connected with said pews in order to prevent the intolerable heat that proceeds from the Sun's rays during the Summer's solstice from acting with his usual hostile force on the different persons of the occupiers of said pews, whose health and constitutions may be in a state not able to support his influence as was experienced the Summer of 1810. Trusting to the plentitude of ye'r well proven wisdom and an acquiescence to the above request, ye will much oblige ye'r

Devoted Servants.

CHRISTOPHER O'CONNER

and signed for Mr. DOUGHERTY

April 22nd, 1812.

### DIVISION XVIII.

#### DECLARATION AGAINST THE TRUSTEES.—APPEAL TO ARCHBISHOP CARROLL.—TRINITY ALSO AGAINST THE BISHOP.

The lay Trustees of 1812 were : Lewis Ryan, Joseph Snyder, Charles Johnson, John Ashley, Peter Scravendyke, Joseph Eneu, Anthony Groves and Edward Carrell.

On April 2d 1812, Messrs. Ashley, Carrell and Snyder, the Committee "to ascertain what the Church owes, to make estimates of income and expenditure and propose means to pay debts."

Committee reported debts were,	\$6775.08.
Due the Church,	\$1514.82.
	<hr/>
	\$5260.26.
The receipts amounted to	\$3729 47.
Expenses,	\$3105.11.
	<hr/>
Balance in favor of Church,	\$ 624.36.

Committee reported they saw no way of being freed from debt, unless the services of one of their pastors be dispensed with and the salary of the clergy be reduced, so as to put them more on a footing with the clergy of New York, Baltimore and those of the other Catholic Churches in this city. (See full report in Carey's *Miscellanies*, Vol. 2, No. 9850, O. M. 2, Ridgway Library.)

At the meeting of April 22, 1812, it was Resolved to borrow \$2000 to pay salaries of the clergy due April 1st and other debts. But the Committee had no success in the endeavor: nevertheless at the meeting July 22nd, the Committee were authorized to borrow \$500 more.

The agreement between the Trustees and the clergy, was that \$2400 a year salary should be paid quarterly in advance. When the \$600, to be paid, July 1st., was needed the treasury was empty. On August 18th, the treasurer, Lewis Ryan offered \$200 that had come in. It was refused and on Sunday August 23, the copies of the following circulars signed by the Bishop and Fathers Wm. V. Harold and James Harold, were placed in the pews :

PHILADELPHIA, August 22, 1812.

"The clergy of St. Mary's church have given up to the trustees, the pew rents and collections; and accepted a salary payable each quarter in advance. As this is our only support, we might have expected regularity in its payment—and yet your clergy have been reduced to the mortification of soliciting the Board for that purpose! The payment which should have been made on the first of July! has been hitherto withheld! Some time after it became due, the treasurer came to us, with the information, that he had no provision in his hands to meet our claims: But added, that a quarterly meeting of the board took place on Monday the 13th. of July. The hour of meeting arrived: and, as if the intention of your trustees had been to laugh at our expectations, two members attended, expressing their regret that the other gentlemen had not come, to devise some means to pay us our salary. Notice for a convening a board was served; and the number necessary to the transaction of business attended; when it appeared, that the money which might have been retained for the payment of our salary, had been paid off by the treasurer, to the creditors of the Church. A resolution was then passed to raise the money by loan; and a committee appointed for that purpose—the committee reported, that they could procure no money: but the treasurer informed us, that if thirty or forty dollars could be of any service, he held that sum at our command.

"Could it be your wish, to submit your clergy to such humiliation, and from such men as these? Is our house to be thrown on the charity of the public or the patience of our creditors! Are our rights to be violated! our feelings tortured! and our character dishonoured! by the caprice or the malice of these individuals? We cannot be mistaken, when we express our conviction, that you will reprove those men, who by injuring your clergy, have insulted yourselves? If these persons have laboured to carry on their plans, by exciting the jealousy of the people against their pastors—if by intrigue and unprincipled misrepresentation, they have sought to impose on the simplicity of some, and to encourage the malice of others—and if by these unworthy means they have succeeded in weakening the influence of our character, they have done to you a lasting injury, by diminishing the efficacy of our instructions. We have endured our wrongs in silence, so long as silence might contribute to your peace and safety! But a just regard to the dignity of our character! and a due feeling of respect to the people committed to our direction, forbid us any longer to be the passive victims of Men, who, whilst they are gratifying their own miserable resentment, affect to promote your interests and to represent your feelings!

"We request a meeting of the pewholders on Monday next, the 24th inst. at half past six o'clock in the evening, at St. Mary's Free-school.

MICHAEL, Bishop of Philadelphia.

W. V. HAROLD, Vic. Gen. }  
JAMES HAROLD, } Pastors."

Concerning the meeting called by Bishop Egan on Monday, 24th August, 1812, we have no record of its proceedings. Its actions may be discovered by the protest of the Trustees dated September 15, declaring, 1st, that notice of meeting was expressly for a meeting of pew holders. There were others there and who would not retire but endeavored by threats, challenges and in one instance, a blow, to intimidate our friends

2d. Time was not given to prepare a reply to the unfounded charges.

3d. Accusers, without being chosen, took the chair, making themselves judges in the case, thereby depriving pewholders of their rights. The Resolutions were previously prepared, irregularly passed, approving the clergy's conduct and censuring us without our being heard in our defence.

4th. That the allegation against us, even if well founded, did not justify the very extraordinary and unprecedented appeal; it was calculated to create feuds of which neither the termination nor consequences can be foretold."



Now that open rupture had taken place, adherents of either contestants were willing so contribute to maintain the position their favorites had taken. So money was contributed in enmity, which, had it before been given in love would have saved souls from ruin.

Of the contributions to Bishop Egan, Bishop Conwell in 1830 wrote to St. Mary's Trustees saying: "My predecessor, Bishop Egan, being refused the means of subsistence by the Trustees of the year 1812, was under the necessity of exposing the circumstances to the generous and charitable Catholics of that day, for the purpose of being relieved. He was not disappointed; for the sum of \$1,000 was collected by subscription in the course of one week. The document is in my possession with the names of the subscribers in their own handwriting respectively. I should have great reluctance to follow his example in that case; but necessity has no law."

Even money lenders, who, but a few months before, would not loan to "religious institutions" seem to have become willing to loan now that strife had begun—while another part—whom I think may justly be termed Carey-ites—were willing now to loan money to pay the salaries about which the strife had been made a public contention.

But money brought no cessation of strife. Episcopal authority had to be maintained.—Legal rights had to be sustained.—Rights of patronage had to be determined.—Religion's name was used to do Enmity's work.

The Trustees met on August 27th and the Committee authorized to borrow money reported that "they expected to get it in a few days, as it had been promised." Certain persons were willing to loan \$600 "for the purpose of paying the salary of the clergy" if the Trustees would give bond.

To the *Appeal to the Congregation*, seven of the eight lay Trustees issued a pamphlet reply dated September 5th, rebuking "the total disregard of the reputation of the congregation that could have led to the address being distributed in the pews and so put in possession of non-Catholics;" that Bishop Egan had been paid "as a Bishop" \$800 a year from January 1809 to November, 1810, although during that time he was not a Bishop, that the \$213 expenses to Baltimore might have been paid out of the extra salary as he had been paid above "\$1,400 to which he had no fair claim." "It was never expected he should be at the expense of the journey himself, but that he should have advanced the money to" be repaid him by the different churches in the proportion agreed on and "that there never was a more frivolous pretence for creating disunion."

The salaries were \$2,400 with "perquisites of various kinds and rents." This made the clergy's income about \$3,600 and the Bishop had, from the other churches, \$400, making \$4,000. This "was by far the most liberal endowment ever made for our clergy and must enable them to lay by a handsome provision for old age or infirmity. This sum it was impossible they can spend on the scale they always have lived." So "they had not the necessity which would palliate an appeal to the congregation."

The Trustees declared, "When we came into office April 1st, the treasury was nearly exhausted. The Treasurer advanced \$600 to pay salaries as well as \$550 to pay a debt but Father Harold told him the clergy were under no obligations to him whatever." On August 18th, \$200, out of \$224.50, in the treasury was offered to the clergy and refused.

On August 23d the "Appeal to the Congregation" was distributed to the pew-holders, while the \$600 claimed was "not due until the last of September." The Trustees declared the salaries had been gradually but considerably raised since 1789 and gave the figures and ended by declaring that "the higher they are raised the greater the dissatisfaction." They declared a willingness to let Archbishop Carroll decide the controversy and that they would pay his expenses to, from and while in the city "out of our private funds" if he would come on. That had the clergy not interfered in the election of lay trustees as they have done of late years "which has caused great dissensions in the congregation and lessened their dignity;" the church would also "have been freed of debt which was now upwards of \$5,000." The pamphlet was signed by John Ashley, Joseph Snyder, Lewis Ryan, Peter Scravendyke, James Eneu, Anthouy Groves and Edward Carrell.

Charles Johnson, the other Trustee, it was declared would have nothing to do with the controversy, as a letter threatening to fire his house had alarmed his family so much that he had promised abstention from all connected with the Church affair. Others of the Trustees had received like letters they declared.

On September 12th, was issued the "Protest of the Pew Holders, against the Late Proceedings respecting the Conduct of the Trustees." 1. Respectability of Trustees—eminent service of the Church, make it highly improbable they could have been influenced by sinister Motives, in the steps that lead to the unhappy dissension.

2. Delays of paying salaries for a few weeks, arising from a want of funds—did not warrant this extraordinary measure which, as might have been anticipated, has produced much irritation and discord.

3. The harsh language of the appeal and the attempts to overawe them have a tendency to prevent suitable persons from taking the office.

The protest was signed by 67 persons holding pews in their own right whose subscriptions (including that of the lay Trustees) for the enlargement of the Church amounted to upwards \$8000.

### *DIVISION XIX.*

Though harassed with troubles with the Trustees and with the Fathers Harolds Bishop Egan was concerned with the affairs of the Church as the annexed letter to Rev. J. Beschter, of Lancaster shows:

PHILADA., AUG. 9th, 1812.

REV. SIR:

Your letter of the 3d inst. affected me very much, I had flattered myself with the pleasing expectation that the presence and assistance of Rev. Mr. Byrne by enabling you to pay more attention to your health would soon restore you to your former vigor, and for many years to come enable you to promote as usual the spiritual welfare of those congregations which already profited so much by your zeal and exemplary conduct. However as your present Religious Superior, the Rev. Mr. Grassi thinks that desirable object, the recovery of your health, will be sooner effected at Georgetown, I must, however anxious I may be to have you at Lancaster, consent to your going to G. T. and have written to him to this effect, telling him at the same time I will thankfully receive any Priest he sends me, who speaks the German language with the exception of Rev. Mr. Rantzau; my motives for declining the services of that Rev. Gentleman you are already partly acquainted with.

P. S. Comp'ts to	}	I remain Rev. Sir with sincere well wishes for for your speedy recovery, Your obedient Servant.
Rev. Mr. Byrne.		

MICHAEL, Bishop of Philada.

## TRUSTEES APPEAL TO ARCHBISHOP CARROLL.

The Trustees on Sept. 17th, 1812, wrote to Archbishop Carroll.

[Case II, M. Archives Baltimore.]

PHILADA., SEP. 17th, 1812.

MOST REVEREND SIR:

Having deep at heart the welfare of our Holy Religion, and most sincerely desirous and anxious, to re-establish harmony in the congregation of St. Mary's church to the pew holders of which we have lately been compelled by duty to ourselves and constituents, to issue an address in answer to charges preferred against us by Right Rev'd. Michael, and the other two Pastors (we are informed that you are in possession of both these papers:) In our address we took the Liberty of saying we would refer all to you—if they agree to it we hope you won't refuse—but we are fearful from their silence, that they decline that mode—but while it remains in doubt, it would not be right or proper in us to state to you anything in addition to what is in our printed address.

We hope your Health will permit your coming here, and the season for traveling being now good—we assure you it would, in addition be highly gratifying to us to again pay our Respects to you as our Spiritual Father, and which we sincerely pray that you may continue to be for many years, and in the enjoyment of good health.

With respect and esteem we are yours, etc.,

{	JOHN ASHLEY,	Trustees of St. Mary's Church.
	JOSEPH SNYDER,	
	LEWIS RYAN,	
{	PETER SCRAVENDYKE,	
	JAMES ENEU,	
	ANTHONY GROVES,	
	EDW. CARRELL.	

Endorsed. Trustees of St. Mary's, Sept. 17th, 1812.

Of Trustees Conwell, Snyder, Johnson and Ryan, Rev. Wm. Harold said, when the Hogan-Harold Conwell controversy was going on, "I am acquainted with their worth nor do I know four men to whom I would more willingly commit what I hold dear."

Mathew Carey at same time though contending with Father Harold said of them, "They formed, I am persuaded, as respectable a board as ever presided over the temporal affairs of St. Mary's congregation."—yet Father

Harold was reminded that he had applied the term "*such men as these*" as indicative of scorn and contempt."

In the meantime the friends of the clergy had been aroused. A meeting was called in St. Joseph's Chapel adjoining the residence of the Bishop in Willing's Alley. Its proceedings are thus reported,

#### THE BISHOPITES MEET.

At a meeting of the Pewholders of St. Mary's Church held in St. Joseph's Chapel agreeable to notice the 21st of September, 1812, to refute the calumnies contained in the address to the Pewholders of St. Mary's Church, at which 187 attended, the Right Rev. Dr. Egan in the chair—the following Resolutions were adopted:

RESOLVED, That after a mature and dispassionate investigation of the Pamphlet addressed to the Pewholders of St. Mary's Church by seven Trustees thereof, it is found to abound in gross falsehood and misrepresentations and that we repel with indignation the calumnies therein contained on the character of our clergy as well as to the congregation of St. Mary's—for the Resolution 183--against it 4.

RESOLVED, That in the opinion of this meeting the charges contained in the address against our Pastor, Rev. W. V. Harold, are false in fact. For the Resolution 185. Mathew Carey and John Carrell refused voting.

RESOLVED, That the Trustees have forfeited all claim to our Confidence as Trustees until they make public and adequate satisfaction to our Right Rev. Bishop, our Rev. Pastors, and to the congregation for the unjust aspersions on their character contained in the address issued to the congregation. For the Resolution 183 against it 4.

RESOLVED, That the allusion made with regard to persons of other denominations—to our Church is indecent and illiberal. For the Resolution 186, against it 1.

A motion was made by Mr. Carey that a committee of three be appointed to mediate between the clergy and Trustees to restore harmony to the congregation. The question being taken on motion it was rejected unanimously. A motion was made and carried to insert the proceedings of the meeting on the books of the church.

CHARLES MULVEY, Secretary.

This motion of Mathew Carey's, opposed by Rev. Wm. V. Harold, was

“That a Committee of three be appointed by the two parties to devise best means of settling the differences between the clergy and trustees and of healing the breach that had taken place.”

The trouble between the Bishop and the Trustees of Holy Trinity church, while a matter of irritation, had not been so violently manifested as the contention at St. Mary's had made public. But the contagious influence of the contest at its near-by-neighbor doubtless influenced many to abandon St. Mary's, and to not only attend Holy Trinity at Mass, but to have baptisms and marriages celebrated there.

Bishop Egan issued a prohibition to the priests of Holy Trinity forbidding them to exercise pastoral duties to persons of other nationalities.

The Trustees of Holy Trinity by letter of Joseph C. Sprenger on June 17th, 1812, protested against this order and stating that this had always been done and that the fees had been a part of the pastor's support.

On October 16th, 1812, a meeting of the Trustees was held. Present Bishop Egan, Rev. Wm. V. Harold, and Messrs. Ryan, Eneu, Snyder, Groves and Scravendyke. The meeting “adjourned without doing any business” say the Minutes. No meeting was held until January 11th, 1813.

In 1812 there were 43 burials in the old ground and 128 in the new. Receipts for burials \$1104. Lewis Ryan in April was chosen Treasurer and Peter Scravendyke in charge of burial grounds.

### *DIVISION XX.*

BISHOP EGAN ACKNOWLEDGES “HIS MISTAKE IN SIGNING THE APPEAL TO THE CONGREGATION.”—APPEAL OF TRUSTEES TO ARCHBISHOP CARROLL.—TO WHOM DID ST. MARY'S BELONG?—HAPPY TERMINATION OF DIFFERENCES ‘BETWEEN THE BISHOP AND TRUSTEES.’—THE BISHOP AND FATHERS HAROLD DISAGREE. THE BISHOP AND TRUSTEES IN HARMONY.

#### BISHOP EGAN TO ARCHBISHOP CARROLL.

OCT. 29, 1812.

MOST REVEREND ARCHBISHOP:

The hurry of business in these holy days prevented my answering sooner your affectionate and paternal letter. In my last I mentioned that my situation seemed to increase rather than to diminish. I understood a petition was to be sent to the legislature which among other articles



prayed that the clergy should be excluded from being members of the Board of Trustees. This determined me to have a meeting with them as soon as possible. I knew a counter-petition would be sent to the seat of government and that the dirty work that took place in consequence of this unhappy dissension would there be renewed to the scandal and prejudice of religion. To prevent this was my primary object. therefore, in the meeting I had with them, without entering into a minute detail on the untruth of their Pamphlet, which I knew would only cause irritation, I chiefly insisted in having that petition withdrawn and promised that at any future meeting no offensive language should take place. In this I have fortunately succeeded and all things are now amicably adjusted to our mutual satisfaction. This I communicated to the congregation on the Sunday following, at which happy event they were all sincerely rejoiced. When first that pamphlet came out I did intend to require that each of them would allow me to mention from the altar that they were sorry for any expression contained in it injurious to the character of the clergy, but I knew it would be difficult to bring them to make this concession, as they consider themselves the persons aggrieved in consequence of our prior address, and I candidly acknowledge the words of that address were never approved of by me, thought from a pliability of disposition I unfortunately sanctioned it by my signature, but it has been an instructive lesson to me of which I shall profit on all future occasions. In that meeting I promised them to use all possible means to bring my cousin Regan to Philadelphia in which case the elder Mr. Harold would be removed. So anxious indeed are they for his arrival they offer to defray his expenses to this country. In case of Mr. Regan's arrival I have no doubt that Mr. Harold will make an appeal to the Archbishop against his being removed. But whether Mr. Regan comes or not it is my intention to have Mr. Harold, Senior, removed, whenever I can be so happy as to have another clergyman in whom I can place confidence. It was sometimes the custom among the clergy here to interfere in the election of Trustees by influencing the members of the congregation to vote for a ticket of their selection. Now it is my intention some days previous to the election which takes place first Tuesday after Easter to warn Messrs Harolds not to attempt to bias the minds of any of the congregation. The reason I wish for a meeting of the bishops before Mr. Flaget returns to

his diocese is an apprehension that he would find it extremely difficult to take so long a journey a second time and from a conversation that Rev. Mr. Badin had with a French gentleman lately arrived in this country there may be news of His Holiness through the means of his Sister who lives at Fontainbleu and has frequent opportunities of seeing the Holy Father. A letter might be sent enclosed to our Minister Mr. Burton (or Barber) who would have it conveyed to her and from her hands to the Pope. I have written Dr. Cheverus on the subject of our meeting, but as I have not yet received an answer I suspect him to be absent from Boston. I conclude, my Reverend Sir, with renewing my sincere thanks for your paternal advice which has taken a heavy load from my heart and remain with profound respect your most humble and obliged servant and Brother in Christ.

MICHAEL, Bishop of Philadelphia.

This letter proves the "Appeal to the Congregation" of August 23d was an error and unjustifiable and that the clergy did influence the elections for Trustees.

From this letter we get to see that Bishop Egan had concluded that Rev. James Harold "the elder" was a fomentor of discord or as he is reported to have said "Father James was the cause of it all."

Mathew Carey in 1822, spoke of Rev. William V. Harold as "the fire-brand" of 1812, and as having an "overweening self sufficiency and arrogance."

But "all things were not amicably adjusted." The Trustees on November 2d, notified Archbishop Carroll that an appeal was made to him and that documents in the case would be submitted. On the 5th the following letters was sent the Archbishop.

PHILADELPHIA, Nov. 5th, 1812.

MOST REV. SIR:

Herewith you will receive the documents alluded to in our letter of 2d inst. by which you will observe that every effort in our power has been made to bring about a reconciliation with Bishop Egan, but it has proved in vain as will appear by Mr. John Carrell's narrative as nothing short of a public acknowledgement and submission would satisfy him. Yet strange as it must appear Dr. Egan either declines or is unable to point out any errors in writing notwithstanding he has been repeatedly assured that we were disposed to make the most public reparation.

Our reply to the clergy's appeal is now alleged to be the great cause of offence, but surely they could not suppose that we would tamely and quietly submit to the unfounded charges brought against us without endeavoring to vindicate our characters which had been attacked by them with such asperity and let it be recollected that the clergy began and not the Trustees although we shall be able to show we have had just cause of complaint. We are,

With all Respect

Your obedient servants,

JOHN ASHLEY,

EDWARD CARRELL,

Committee of Trustees of

Saint Mary's Church.

MOST REV. JOHN, Archbishop, Baltimore.

#### DOCUMENTS.

No. 1. John Carrell's letter to Trustees dated 19 September, 1812.

No. 2. Call of Pewholders from the pulpit 20 September, 1812.

No. 3. Trustees letters to the Right Rev. Dr. Egan 21 Sept.

No. 4. J. Ashley and Edward Carrell appointed a Committee to address Dr. Egan to procure resolutions passed at the meeting at St. Joseph's Church.

No. 5. J. Ashley and Edward Carrell letters to Dr. Egan 18 Oct.

No. 6. ————d—————d—————d—————d—————d—————10 Oct.

No. 7. ————d—————d—————d—————d—————d—————15 Oct.

No. 8. Meeting lay Trustees; appointment of J. Ashley and Edward Carrell to apply to the Most Rev. Dr. Carroll to redress grievances 22 Oct.

No. 9. Trustees' short address to Pewholders.

No. 10. Protest of Pewholders.

The state of mind of Bishop Egan and his concern for relief from trouble is shown in annexed letter.

PHILADA., NOV. 7, 1812.

[Copied by J. F. Edwards from a letter in the Bishops' Memorial, Notre Dame, Ind.]

REV. SIR:

The unhappy difference between the Trustees of St. Mary's and their clergy, along with many other domestic sources of trouble have so affected

my nerves that I can scarcely hold pen to paper or put the chalice to my mouth at the awful Sacrifice of the Mass without the assistance of a priest. Indeed my spirits are very much sunk and dejected ever since the departure of the Rev. Mr. Rossiter from this house. He was a real friend whose absence I sincere'y felt, and whose death I sincerely regret. The only thing at present that could effectually restore peace to my harassed mind would be the arrival of my cousin Rev. Mr. Regan. His gentle manner, his in-offensive deportment, his talents and eminent abilities as a preacher would I am persuaded, conciliate the mind of all people here and gain him the same esteem and affection he now possesses in Limerick among his acquaintances. I have written repeatedly and in the most pressing manner to Mr. Regan to come and join me. I have now some hope of being gratified in my wishes, as I find by his last letter he is now retired to his convent and no longer employed by his Bishop, and consequently wholly dependant on the will of his Provincial. Therefore according to his advice I have written to the Provincial requesting him in the most earnest manner to facilitate the departure of Mr. Regan for this country by giving him an obedience to that purpose. Not knowing what effect our present state of affairs might have on his mind I advised him in a subsequent letter a few days ago to sail for Halifax, and once arrived there I could easily obtain permission from the government to have him sent here, I ardently wish I may not be disappointed in my expectations, as I consider his arrival the best medicine to restore peace and tranquility to my mind and strength to my debilitated nerves. This letter has been written at different intervals and with great difficulty in consequence of the agitation of my mind which I know I ought and will endeavor to compose. The Trustees, I understand, wish to have the unhappy differences existing between them and their clergy accommodated by the Archbishop. Had I any hopes that by his presence affairs could be amicably settled and that his state of health would allow it, I would request his interference. At present I am unacquainted with their views, all I know respecting them is that they were very busy some days receiving signatures among the congregation. How far they have succeeded and for what purpose I know not. When on a former occasion some dispute arose respecting the salary of the clergy I more than once declared to them, I never would forsake my flock were I obliged to live on bread and

water. But that it was their duty to support their priests. I remain Rev. Sir.

Your obedient Servant,

MICHAEL, Bishop of Philada.

It has been stated in objection to the course of the Trustees that as "they did not even possess a legal title to the land on which the church stood they might therefore be ejected by the real owners at any time."

The same also would have been true of Bishop Egan. The title was in Rev. Francis Neale, S. J., by will of Rev. Robert Molyneux, from Rev. John Lewis, from Rev. Robert Harding, from Daniel Swan and other purchasers of the ground by subscription of the people.

Bishop Egan's investigations by Thomas FitzSimons had shown where the title stood. "The Society of Roman Catholics worshipping at St. Mary's," when incorporated in 1788 was given the right to purchase property to a certain amount and to sell property "excepting always the said church called St. Mary's and the appurtenances thereto belonging."

The right of patronage continued in Rev. Francis Neale as did the title to the "land on which the church stood." He appointed Bishop Egan as his Agent for the property he held in Philadelphia and it was under a commission from Rev. Francis Neale that Bishop Egan had the *jus patronatus* to St. Mary's. It was not until 7th Nov. 1825, that Father Neale conveyed St. Mary's to Bishop Conwell, successor of Bishop Egan. The deed was recorded May 2nd, 1826.

So that neither Bishop Egan nor the Trustees owned the land or church of St. Mary's by legal title. [*Documents in American Catholic Historical Researches*, April, 1887 ]

The annexed letter of Bishop Egan to Archbishop Carroll shows negotiations with Father Neale:

PHILADA., NOV. 1812.

REV. SIR:

When I had the pleasure of seeing the Rev. Francis Neale in Lancaster, he presented a writing for my signature, as agent for the property he holds in this city; as this demand was never made on Rev. Mr. Rossiter who also acted as agent for the corporation in his time and as the expressions contained in that writing, appeared to me too strong I told him I should first consult the Archbishop before I could think of putting my name to that

paper. As Rev. Mr. Kinney is now in town I shall get him to copy the writing, and to witness my signature. I will send the paper to the Archbishop and if he approved of it I will ask him to forward it to Rev. Mr. Neale and if he does not approve he will destroy it. With respect I am

Your obedient Servant,

MICHAEL, Bishop of Philadelphia.

The following letter from Father Neale to Bishop Conwell, successor of Bishop Egan shows that the agreement which seems to have been aimed at whereby the title to St. Mary's might become vested in the Bishop was not reached.

Indeed, it was not until November 7th, 1825 that Rev. Francis Neale conveyed St. Mary's title to Right Rev. Henry Conwell, D. D. [*American Catholic Historical Researches*, p 58, April, 1887.]

[Copy from Original MS.]

ST. THOMAS MANOR, 1st May, 1821.

RIGHT REV. SIR:

On my return from the country mission yesterday I received your letter of 26th ult. I am sorry that your subjects continue obstinate. Your Lordship demand to make our *real property* in fee simple to your person and heirs or assigns forever would, according to the laws of Maryland, render the same Land escheatable, which would never answer your Lordship's intention. Before I send you such an instrument I think you would do better to see the words, expressions, titles of the said instrument time of Recording, etc., which rendered the Recording of the deed to Mr. R. Harding nugatory.

Your Lordship knows that without being naturalized *real property* cannot be possessed by you in the State of Maryland. It may be the same in Pennsylvania. If the deed to Mr. Harding gives me a right, I am secure that neither Mr. Harding nor Mr. Robert Molineux ever gave any title to any person or body politic except by will and I am their only heir. I remain

Rt. Rev. Sir,

Your Very Respectful and Obed. Servant,

FRANCIS NEALE.

Rev. Mr. Beschter had no right.

After the consecration of the Bishops in 1810 and the Conference then



held, it had been agreed to meet in November, 1812. But the unhappy position of the Holy Father, as well as the war between this country and England, made the holding of the meeting difficult, and the circumstances of the Bishops as well as the fact that nothing of a serious character, and so regarded by all the Prelates, made the assembling necessary. In June 1812 Bishop Egan wrote Bishop Cheverus that "Bishop Flaget could not attend the meeting."

Indeed the troubles of Bishop Egan seems to have made him alone of all the Prelates anxious for a meeting of his Brother Bishops, for though Bishop Cheverus wrote Archbishop August 31st "I thought the idea of our assembling in November was given up" yet as late as December 30th, 1812, he wrote the Archbishop "The Right Rev. Bishop of Philadelphia has written to me; he wishes we would meet, but says only that some important matters might be settled. What these matters are he does not even intimate." (*United States Catholic Historical Mag.*, Vol. III, No 11).

On December 17th, 1812, Bishop Egan wrote Archbishop Carroll.

"Your last letter was a balm to my afflicted soul. Indeed I have occasion of a friendly and consoling hand to support me under the pressure of difficulties which instead of diminishing seem to increase. I am naturally of a pacific disposition and have sacrificed much even within my domestic circle to secure it, but hitherto without success. Could I once be blessed with the presence of my cousin Regan I would have a person in whom I could repose confidence who would do his duty and offend none and give unusual satisfaction.

I have returned from a meeting with the trustees. It has terminated to my satisfaction and I intend to congratulate the congregation on the happy termination of our differences with an earnest recommendation to forget and bury in oblivion all that passed.

My nerves are so affected that I would wish to have your permission to enunciate my sentiments to you through the medium of Rev. Mr. Sibourd in whom I can safely confide but will not take that liberty until I hear from you."

In January 1813 the Bishop announced the restoration of harmony "from a paper which he had previously submitted to the Trustees and which had met their approval."

But the "differences" were not as yet at a "happy termination." Bishop and Trustees were in harmony, but as Bishop Egan did not desire to have either of the Fathers Harold, especially, the elder—the Rev. James Harold,—near him the disagreement now lay between Bishop and his priests.

In 1812 there were 171 burials—43 in the ground at the church and 128 in the NEW GROUND on Thirteenth Street.

From Dec. 25, 1811–12, St. Mary's Baptisms, 259; increase of 8. Deaths, 167, increase 11.

Holy Trinity, 145 baptisms, decrease 7; 37 burials, decrease 52.

St. Augustine's, 95 baptisms, decrease 8; 20 burials, decrease 9.

#### *DIVISION XX.*

THE FATHERS HAROLDS TO GO.—THEY "RESIGN."—REV WM. V. HAROLD INFORMS ARCHBISHOP CARROLL.

Let us return a while and see what Bishop Egan was saying and doing.

PHILADA, FEB. 1st, 1823.

MOST REV. ARCHBISHOP:

This morning I received the Archbishop's highly esteemed and anxiously wished for favor of the 30th ult. together with a letter signed by a Catholic, a copy of which I now enclose for the Archbishop's inspection. Though written in an unknown hand I think no breach of Charity to believe it to be the production of the Rev. Mr. Harold, Sr. Its contents perfectly agree with expressions he has uttered on former occasions. It has no doubt been written by some one of his friends according to his dictation in order to intimidate me. I shall make no other comment on the letter at present only just to observe that at the time I affected a reconciliation with the Trustees I made no compromise or stipulation with them for the removal of either of the Messrs. Harolds, my sole object was to prevent that obnoxious petition being sent to the legislature. When I gained that point I did not choose to insist on any further demand. I afterwards informed them that I had written for my cousin and that on his arrival Mr. Harold should no longer be on that establishment.

The report, however, is circulated through the congregation that the removal of Mr. Harold Sr. was the condition of my reconciliation with the Trustees. I acquainted two or three of his friends who spoke to me on the

subject that it was for certain motives of my own and not for any compromise with the Trustees that I wished his removal and requested them at the same time to contradict a report in circulation as far as they could. I thought it proper this morning to call Mr. Harold and know from him in the presence of Rev Sibourd and O'Brien, whether he still persisted in his refusal to go to Pittsburg. He replied he would go to Pittsburg still retaining his claim as pastor of St. Mary's and the emolument resulting from it and that in case of the arrival of my cousin he would renounce all claim and title to St. Mary's and remain at Pittsburg in case he found it agreed with him. I own it may be hazardous to appoint him to Pittsburg, but it is not publicly known that I have made him the offer. I think it better in God's name not to withhold it from him. A refusal of that appointment would no doubt afford him an opportunity of exciting some disturbance in the congregation. I did intend to inform Mr. Harold on his return that I could no longer consider him my Vicar General in consequence of his going away without my consent or permission, but if he persists in his determination of going to Ireland next April it may be necessary to speak on that subject. I know his departure will cause regret in many on account of his extraordinary talents as a preacher. But I trust in a merciful God his place may soon be supplied by another, though not of equal ability, will still give universal satisfaction and that peace and harmony will once more be restored to this disturbed congregation.

With Highest Veneration, etc.,

MICHAEL, Bishop of Philadelphia.

The contest was now one between the two Fathers Harold on one side and the Bishop and the Trustees on the other.

According to the testimony of Charles Johnson, Rev. Wm. V. Harold's disagreement and want of accord with the Bishop was because he wanted the Bishop to have him appointed Coadjutor with the right of succession while the trouble with the Trustees arose by "the demand for an exorbitant increase of salary."

But "Father James was the cause of the trouble," records Rev. P. A. Jordan, S. J. Bishop Egan in writing to Archbishop Carroll, February 6th, 1813, says, he had given a second admonition, in the presence of Revs. Sibourd and O'Brien, to Rev. James Harold, who persist in his refusal to

go to Pittsburgh, but was waiting the arrival of his nephew—Rev. Wm. V. Harold—who was in Baltimore “to procure peace for the distracted church,” as he wrote the Archbishop on his return on 16th Feb.

Bishop Egan in his letter of the 6th continued, “If I am not too importunate I do wish to counsel with the Archbishop whether I may not tell him he is no longer my Vicar General.”

On February 13th he wrote the Archbishop, “I intend next Monday to give him, (Rev. James Harold) the third admonition in presence of the same Reverend gentlemen. If he refuses I will tell him he is no longer an inmate of the house and request him to remove. “Judge what my situation must be, I cannot long hold out in this unhappy state for should it continue longer it would send me to the grave.”

The Bishop mentioned that he had some notion of going to Baltimore “next week or the week following,” with John Carrell:

“I have already sacrificed a beloved sister to gratify their resentment and now they want to have the sexton sacrificed to the same uncharitable disposition—he is married to a sister of mine.”

In mean time Rev. Wm. V. Harold had been to Baltimore “to procure peace for the distracted church,” by consulting with the Archbishop. On his return he, on February 16th, wrote the Archbishop. He spoke of his “ungracious reception” by Bishop Egan “who refused to take his hand,” but “informed him that he expected an apology for going to see the Archbishop without his permission”—and that “yesterday he had notified his uncle to remove. He, (Rev. Wm. V) had objected as this would serve to confirm the impression that Father James was the disturber of the peace.” “I have resigned my place as pastor to consult my own peace of mind and my salvation, and on the last day of March I shall depart this house.”

Archbishop Carroll replied on 20th. On 22d February Rev. Wm. V. Harold answered, “To your goodness alone can I attribute the opinion that my departure may be injurious to the American Church. My service has been trifling though my wishes for its honors and prosperity were sincere. I carry from it the attachment of the poor and pious portion of the flock. The party at head of which Dr. Egan has placed himself would have a victim—they only waited your concurrence to sanction the sacrifice. They could obtain that only by deception. They have brought the affair to a conclu-

sion—all the honor of which I resign to them. The people expected that I should assign from the pulpit the motive which induced me to retire. I could not do so without injuring their Bishop—the thing was therefore impossible—indeed my very appearance could answer no other end than to excite to a dangerous ferment the feelings of these poor people. Religion might have suffered from this imprudence, and I have cause for long and bitter regret. I thought the only mode of conduct compatible with their safety and consistent with my character was not to take the pulpit. I therefore, had it yesterday notified to the congregation that my services had ended. I am tortured more with the affection of these poor people than I could be by their displeasure. I shudder at the future. I shall leave this city as soon as I can. I shall seek peace in a country from which I regret I had ever departed, and nothing but the view which led me to take the step supports my mind at present. I have only to request the Archbishop that he will suffer no new proposal to be made to me as it could only tend to embitter the few days I shall have. As to my friend, Mr. Ryan, I know his nature to be too honorable to assign a cause for his conduct which he could think untrue and I believe his understanding too sound to submit to the influence of females or of knaves.”

The Trustees of 1822 in an “Address to the Lay Trustees to the Congregation of St. Mary’s on the Subject of the Approaching Election” in 1812–13, referred to the dispute between the Messrs. Harolds on the one side and the late Bishop Egan and the Trustees on the other “expressed the belief” that the quarrel was not produced by any improper measures adopted by the Trustees to oppress the clergy, but by a most unwarrantable effort made by the pastors to compel the Bishop to gratify their ambition by appointing Wm. A. Harold his Coadjutor with the right of succession, to which the Bishop could never be brought to consent, as he had a relative in Ireland of the name of Regan whom he designed for his successor; and in consequence of this refusal the Bishop was subjected to insults and indignities from the Messrs Harolds.

The dispute with the trustees was occasioned by a demand for an exorbitant increase of salary to which the funds of the corporation were inadequate.”

The Address also declares “When the Bishop had intimated to Philip

Smith his determination to suspend the Messrs. Harolds, the Rev. James Harold, on Sunday, 21st February, 1813, in the presence of a numerous congregation, declared the intention of his nephew, the Rev. Wm. V. Harold, not to officiate any longer in St. Mary's Church, and that he, himself had come to the same conclusion. . The people were inflamed to the highest pitch against the Bishops and Trustees—meetings were called and resolutions highly derogatory to the episcopal dignity and office were supported and claimed . . Thomas Maitland offered a resolution which was adopted that the congregation should abandon the Church and fasten up their pews."

Rev. Wm. V. Harold also, in 1822, in reply to the Catholic Laymen's Rejoinder referred to "my dispute with the Trustees in 1812" as follows: "My salary in 1809 and 1810 was, exclusively of my board, \$200 a year. Doctor Egan and Mr. Rossiter received no more.

The remainder of the income given to the clergy by the trustees was expended in the support of a large and expensive family then residing in the parsonage house. In 1811 matters were differently and more satisfactorily arranged. Each of the pastors received \$800 a year and each gave, from that sum, what was found sufficient for the common expenses. I was called to Baltimore by Doctor Carroll to preach at the consecration of Dr. Cheverus, which took place on First of November, 1810.

If Mr. Rossiter asserted that I intended to abandon the church he did so uncommissioned by me . . . I revere the memory of Dr. Egan. I knew his excellent qualities.

On the question to which you allude our opinions were, for a long time, the same—he was induced to change his while mine remained unaltered. The Bishop, on that occasion, acted on what he conceived to be the better view of the case, and I resigned my place in his diocese. Time and experience have only served to confirm me in the opinion which I then entertained. . . . It is notorious that a deputation from Philadelphia, with 534 names signed to a petition to that effect waited on Dr. Carroll, to induce me to return, and that I declined acceding to his request on the principle which impelled me to resign, and which I could not sacrifice to expediency. . . . The Board of Trustees was then a Catholic one and they knew me to be a Catholic clergyman."



## DIVISION XXI.

FATHERS HAROLD AND RYAN GO TO ENGLAND. TRUSTEES PRESENT BISHOP EGAN \$200. THE HAROLDITES REQUEST BISHOP TO RESTORE FATHER HAROLD. THE ARCHBISHOP ADVISES BISHOP EGAN TO GIVE FAVORABLE ATTENTION TO THE REQUEST, BUT HE REFUSES. ELECTION OVERTHROWS THE BISHOP'S PARTY.

The minutes of Board of Trustees of March 13th, 1813, record: "Rev. James Harold having declared from the pulpit on February 21st in the presence of the Bishop and the congregation that he was authorized to state that Rev. Wm. V. Harold would do no more duties in that church, and that he also, adopted the same resolution, and Bishop Egan informed the Trustees that he had accepted the gentlemen's resignation and had appointed Rev. Kenny as his assistant."

On Sunday, February 21st, Rev. Wm. V. Harold was "sitting before the altar" when his nephew announced the resignation of both.

Bishop Egan "gladly accepted the resignations." They "received his acceptance with astonishment and dismay, and were quite thunderstruck—they expected their services could not be dispensed with, and that they would be solicited to resume their functions. They met with no solicitation, but were permitted to retire in peace. (*Rejoinder* to Reply of Rev. Wm. V. Harold to Address of a Catholic Layman" issued during Conwell Hogan-Harold schism, 1821-4)

We have learned of the extraordinary abilities as a preacher of Rev. Dr. Aarold, and so we may judge how excited many of the people became against Bishop and Trustees.

But the "eloquent and elegant" Dominican was not reinstated even

when a deputation had waited on Archbishop Carroll with a petition signed by 534 members of the congregation.

"This novel, but being adopted by the Fathers Harolds, we must suppose perfectly regular and correct mode of resignation produced all the effects for which it was intended—the people were inflamed to the highest pitch against the Bishop and Trustees—meetings were called and resolutions highly derogatory to the episcopal dignity and office were supported and carried by those who now stand for the exclusive champions of both—nay, so far was this spirit carried that Thomas Maitland offered resolution which was adopted that the congregation should abandon the church and fasten up their pews." [Address by Trustees, St. Mary's, 1822, p 6].

The Sunday after the resignations of the Fathers Harold Bishop Egan said, "Father James was the cause of the trouble." (Rev. P. A. Jordan, S. J. in Woodstock Letters).

Rev. Wm. V. Harold remained in Philadelphia a few months after his resignation. His adherents were steadfast in allegiance to him. When he left for Ireland, accompanied by Rev. John Ryan, he was presented with upwards "of \$1,000 from the Catholics of Philadelphia." When in England he and Ryan spoke derogatory of the state of religion and the clergy and also of Archbishop Carroll, who was written to, July 18th, 1813, by Rev. Charles Plowden relative to the reports circulated by the two returned priests.

Archbishop Carroll thus spoke of the actors in this affair when he wrote Rev. Chas. Plowden in England: Mr. Ryan, O. S. D. "This man came to New York at end of Summer of 1811 and, as he said, without any intention of remaining in the United States." He came to Baltimore to visit a sister; he is a pleasant, good looking man and really possesses uncommon talents for the pulpit and that kind of eloquence so much sought after in Ireland, which consists principally in imagery and splendid metaphors." Being in Baltimore he was asked by Vicar-General to preach more than once. His countrymen applied to Archbishop to give him an appointment. "This was done and instantly a handsome allowance of £180 per annum made up for him and paid in advance. He seemed quite content and good natured, and was so I believe until Rt. Rev. Dr. Egan of Philadelphia, became much dissatisfied with a countryman of his own, the Rev.

Mr. Harold. This clergyman, likewise, is a man of decent deportment and very superior abilities but perhaps too high pretensions which were probably the first cause of his disagreement with his Bishop. He made a visit to Mr. Ryan, and desired me to interpose between him and his own Bishop. He and Mr. Ryan resolved to go back to Europe. The Archbishop thought "there was a want of candor in Ryan and of humility in Harold." (MS in Baltimore archives. Some Sketches of my answer to Mr. Chas. Plowden's letter of July 18th. 1813).

Rev. Wm. V. Harold went to Lisbon and became Prior of a Convent there. Well for Religion in Philadelphia had he remained there while life lasted. He returned in Bishop Conwell's Episcopate and the Hogan-Conwell contention was largely due to his course.

Rev. James Harold remained in Philadelphia a few months after the departure of his nephew. He went to Ireland and, fortunately, never returned to America.

Rev. John Ryan died in the Dominican Convent, Cork, May 24th, 1852.

Rev. John Grassi, S. J. in a pamphlet issued (2d ed.) at Milan in 1818 giving an account of The Catholic Religion in the United States said of the Diocese of Philadelphia:

"In 1813 there were in the whole of this extensive Diocese no more than 13 priests amongst whom Prince Demetrius Gallitzin a Russian deserves special mention for the zealous discharge of the duties of a country missionary."

At the meeting of Trustees March 3d, 1813, at which Rev. Patrick Kenny presided, the following Resolution was adopted:

WHEREAS, It has been represented that on the resignation of and the departure of the Messrs. Harolds, Dr. Egan had only \$42.75 left to support his house and the two gentlemen who had been appointed to assist him.

*Therefore Resolved*, and unanimously agreed to that the sum of \$200 be given to Dr. Egan for the purposes of enabling him to support the establishment and remunerate the two clergymen retained by the Bishop to assist him in discharging the duties of St. Mary's.

But while the Trustees were thus testifying their co-operation and harmony with the Bishop the Haroldite adherents and malcontents were adopting resolutions of quite another sort. They sought the reinstatement of their favorites—Father William Vincent being their ideal of a pastor.

The resolutions were presented Bishop Egan and the next day—March 4th, 1813, he sent copy to Archbishop Carroll saying they “were adopted yesterday” and that he had proof that the “resolutions were framed before the meeting” and “think the Committee not capable of drafting in the language they appear in” and that “they were probably drafted at Mr. Maitland’s as the Harolds had dined there the day before.”

The Fathers Harold he considered “dangerous persons—they had given a stab to Religion which will require some time to heal—fear the spirit of Presbyterianism rapidly gaining ground with the opposition party. “My fixed determination never to receive the Harolds as subjects of my Diocese.”

The Rev. Mr. Kenny is now with me and hope Rev. Mr. O’Brien will soon join me.” (Father O’Brien was then in Baltimore disabled by an accident).

But the Haroldites, unhappily, were active and persistent in upholding the cause of their favorite.

On March 8th, 1813, Bishop Egan sent Archbishop Carroll the letter of Chevalier Donis relative to the persistency of the Harolds to obtain signatures in their favor:

“The Most Rev. Dr. Carroll would confer a signal favor on me to write a few lines in the style of a Pastoral admonition which I shall read from the altar or pulpit. An address of this kind I am confident would silence all future applications and produce the most salutary consequences.”

But Archbishop Carroll did not accede to the request and though made once again, as we shall see, he does not appear to have complied.

Father O’Brien had not yet come on from Baltimore and Bishop Egan in writing the Archbishop, March 9th, 1813, expressed concern that “Rev. O’Brien’s wound is more obstinate than at first imagined “and hoping he would soon recover and come on to Philadelphia. “I must reject every overture to reinstate Harold, Jr. “My personal tranquility and future peace of the Church must be sacrificed if he returns here.”

He reiterated most earnestly a request for Pastoral Address to the faithful. “The opposition were locking up pews and inducing others to do so. “I intend to appoint Rev. Mr. McGirr to the care of the congregation at Pittsburgh and those adjoining it for a time only.”

On March 13th, Bishop Egan wrote Archbishop Carroll “The rumor now in circulation is that the business has been and is of a political nature.

The Trustees are themselves divided in real political sentiment, hence the rumor is a cover or veil easily seen thro'.

The unexpected appearance of Rev. Mr. Ryan, who remains with Mr. O'Neil, is an enigma to me. Two days elapsed before he called on me—assured me he had used every effort to calm the minds of Harold's friends."

The Bishop renewed his request for "a few lines as advice to be read to the congregation as your letter favored by Deputies will not be made public as it would detach many from their interest."

On March 14th, 1813, Archbishop Carroll wrote the Trustees "My intention was to recommend most earnestly to Bishop Egan a favorable attention to the subject of your memorial at least as far as Mr. W. Harold was concerned."

Though Bishop Egan would not listen even to the recommendation to take into consideration the reinstatement of Rev. Wm. V. Harold his friends were not inactive. The election for Trustees was near. They knew votes were a force. They were active and tricky; the payment of \$2 pew rent entitled to a vote. Rent was \$4 a year.

The pew rents for 1813 amounted to \$1791.40 "owing to the great interest excited by being deprived of our pastors almost all arrears were paid up" says a record.

"Our pastors" were the Rev. Harolds. The Haroldites gave receipts for \$2 to friends and so added many additional votes by a manner not before availed of. The election, April 20th, 1813, resulted in the overthrow of the old Board which was now the Bishop's Party. The election was from 11 A. M. to 1 P. M.

The election polls closed before all had voted. A few days after the election a meeting of the debarred voters was held at the Bishop's room to consult and discover "whether the election could be set aside as illegal." Among those present were John Ashley, John Carrell, Edward Carrell, Charles Johnson, Joseph Snyder and others of whom the names given will be noted as containing several of the old Trustees with whom the controversy had originated. The Bishop presided but no action of the kind contemplated seems to have been taken.

On April 6th, 1813, Bishop Egan wrote the Archbishop telling him of the unexpected arrival of Rev. Wm. V. Harold who had waited on him on Sunday 4th inst. with four gentlemen, Messrs. O'Neil, Maitland, Christie,



and Smith. "I had been baptizing in the little chapel when on entering my room they were in waiting." Judge my surprise. We saluted. I gave my hand to Harold. "I was called to a funeral when Rev. Wm. V. Harold inquired if after he should obtain leave from the British government for his uncle to remain in Ireland, I would accede to wishes of his friends to reinstate him in St. Mary's. I answered I had provided clergymen for St. Mary's. That ended the visit."

On April 14th, 1813, Archbishop Carroll wrote the Trustees "I will therefore earnestly recommend to Bishop Egan to take into consideration the benefits which may ensue from Mr. Harold's return to his former situation and weigh them before God against the evils which he apprehended from his re-admittance to it."

But the power of the Haroldites was not broken when Bishop Egan refused to reinstate Rev. Wm. V. Harold.

To Archbishop Carroll's proposals to Bishop Egan to restore Rev. Wm. V. Harold to St. Mary's on April 27th, 1813, Bishop Egan wrote the Archbishop declining to do so, saying "the peace of the Church would be insecure the advancement of piety would not be favored, and my personal happiness would be sacrificed. Every day and every proceeding give additional force to this my unalterable resolution. The Rev. Mr. Harold, Sr., has descended so low as to meet and confer with numbers of dray porters on the wharves and others of that description and direct them to favorite pewholders who by dividing amongst them the receipts for the amount of pew rents passed them at the election for regular voters, where they formed such a multitude and secured so completely the access to the windows that the respectable part of the congregation was prevented from approaching the officers appointed to receive tickets. Three persons were induced to withdraw from St. Augustine's—Michael Doran, Mr. Desmond, and Mr. Fagan, with whom Harold, Sr., lodges, and consent to run as Trustees succeeded. "But I shall be superior to all their endeavors and should they proceed to the most forbidding extremities they shall find me immovable."

This letter is endorsed by Archbishop Carroll. "*This letter contains the proof of the Archbishop having proposed to Bishop Egan the restoration of W. V. Harold to Philadelphia and the Bishop's absolute refusal.*"



## DIVISION XXII.

UNSEEMLY CONTEST BETWEEN THE BISHOP AND THE TRUSTEES. BISHOP EGAN'S MOTHER AND BROTHER.—LOOKING FOR "PAY DAY."—SALARY REFUSED.—THE BISHOP FIRM.—TWO TRUSTEES RECEDE.—REFUSAL OF ABSOLUTION TO THE CONTUMACIOUS.—BISHOP CONDEMNS THE TRUSTEES.—THEY REPLY.—THREAT TO BUILD A CHURCH FOR FATHER HAROLD.—SHARP REPORT OF TRUSTEES TO ARCHBISHOP. SALARY TO BE INCREASED.—THE DISPLEASURE OF THE BISHOP LESSENS.

The Trustees elected by the Haroldites were John Doyle, Michael Doran, Hugh Christy, Henry O'Neill, Mathias J. O'Conway, Augustine Fagan, Timothy Desmond, Christopher O'Conner.

At meeting May 4th, Mr. Christy was appointed Treasurer and Mr. Doran, Secretary. A Committee was appointed to examine into the financial condition of the corporation. It reported that there would not be "more than about \$700 in favor of the Church," and that some alteration is necessary as to the state of expenses of the church, and to provide for debts and interest due by the corporation.

Bishop Egan refused to put the motion that the report be accepted. Appeal was taken and the Trustees decided that the motion was in order. Bishop still refused to put motion and declared it out of order.

"In the course of some conversation to which this proceeding gave rise say" the minutes "Dr. Egan declared he was willing to take the sense of the Board upon any other business which might be proposed, whereupon, Henry O'Neill moved, and Augustine Fagan seconded a resolution, that amount of the annual salary of Right Rev. Michael Egan "as Bishop and pastor, and whatever assistant pastor or pastors he may call in, be \$800 from July 1st." Bishop Egan refused to put the motion and John Doyle was chosen chairman when the report and motion were adopted.

The next day Bishop Egan wrote the Archbishop giving an account of the proceedings saying, that when the report of the Committee on debts etc., was presented "I declared it out of order." A "scene ensued that is more easily imagined than described." Mr. Kenny and I left the room to the unconstitutional meeting and withdrew at half past ten o'clock. Harold, Sr., feeds the divisions and fanned the flame; he lodges with one Augustine Fagan, a printer, the most fiery zealot of all the Trustees. Harold

"cannot, I think, after such perverse and unparalleled conduct be permitted to celebrate Mass in my diocese, nevertheless, I should be happy to have your opinion."

From that time of "the scene," May 4th, 1813, to February 22d, 1814, no meeting of the Board of Trustees was held.

The annexed letters show that his nephew, Michael De Burgo Egan, whom in 1809 he had sent to Mt. St. Mary's to be trained for the priesthood, was on a vacation trip home, and that Bishop Egan's mother was, in June 1813, then in Philadelphia, and that his brother Thomas had returned from Louisiana and was then at Lambertton, N. J., near Trenton, to whom letters were sent in care of Mr. Sartori, the patron of the Church in Trenton.

PHILADELPHIA, JUNE 10th, 1813.

DEAR BROTHER:

I wrote you a few lines some time in the beginning of last week with an enclosed letter from Louisiana and expected an immediate answer from you. I am surprised and feel considerable anxiety at not hearing from you for so long a time. I request you to write to me as soon as possible and inform me how you are succeeding and how you like the waggoner we sent to you. I shall anxiously wait your answer. Rev. Mr. Hurley does not go to Trenton till the Friday or Saturday of the next week, when I expect my mother will accompany him there. We are all well here. I never enjoyed much better health if I except the tremor which still continues with me. Yours affectionately,

MICHAEL, Bishop of Philadelphia.

To Thos. Egan, Trenton, N. J. Care of Mr. Sartori. [Copy of letter in Memorial Hall, Notre Dame, Ind].

DEAR THOS:

I have an immediate opportunity of sending Michael off to Baltimore in a new gig that Fitzgerald is to take there on Thursday or Friday—it is delayed only on account of the late rains—if this facility of conveyances missed it may prove inconvenient and prejudicial to the plan upon which he is, now, to return. As soon as this reaches you, lose not a moment in hurrying him on to me.

Let me know what may be your prospects in New York, and how you got out and home—I hope my Dear Mother is well recruited; tell her to improve as matters here are taking the turn I have long wished—Rev. Mr.

O'Brien has left us on the 18th inst. for Pittsburg, his health was declining rapidly—this cause forced one to consent to his resuming his former situation to the great regret of his and my friends in Philadelphia.

Mr. Kenny joins me in respect to my Mother, you and family. I remain Dear, Thos., Your Affectionate Brother,

MICHAEL, Bishop of Philadelphia.

Phila. 31st Augt. 1813.

Mr. Thos. Egan, Lamberton. Care Mr. Sartori, Trenton. To be forwarded immediately.

Michael de Burge Egan became a priest and President of Mount St. Mary's College. See an account of him in *The American Catholic Historical Researches* October 1890.

Bishop Egan, in writing to Archbishop Carroll, June 10th, 1813, mentions the arrival of Rev. Mr. Varin, a Dutch Clergyman from Guttenburg. He permitted him to say Mass for the four or five days he remained with Rev. Mr. Roloff and hope that Rev. Mr. Grassi will permit him after the time required to be received into the order for which he goes forward, to reside in Philadelphia where \* \* \* much wanted, I destine him for Lancaster with Rev. Mr. Byrne in whose favor the endowment for that district will admit no embarrassment. Rev. Mr. Byrne has applied himself to the Dutch Language with such assiduity that he hears Confessions and has exhorted to the great benefit of his German brethren out. As to affairs at St. Mary's—they are *in Statu Quo*; we wait for the 1st of July pay day of the ensuing quarter's salary. It will prove whether the new Trustees keep up to their resolution on the \$800 scheme or not. Nothing but vague reports are afloat.

PHILADELPHIA, JULY 7, 1813.

MOST REV. SIR:

I received the enclosed letter yesterday from Lawyer Smlth of Lancaster. He is very pressing as you may observe for an answer which I cannot give him until I know your decision on the subject. Mr. LeFever, I presume, has spoken to you before on the same business. In case it meets with your approbation to sell the two lots for the sum of \$600 it is my intention to have the money founded for the benefit of the clergymen that may hereafter attend to that district.

The first day of this month was the day on which our salary was to be

paid. On that day the treasurer's clerk presented me with the following receipt for my signature:

Received July 1st, 1813, from Hugh Christy, Treasurer of St. Mary's Church and Congregation, Two hundred Dollars being one quarter's salary in advance to me as Bishop of Philadelphia and the assistant Pastor of said Church being pursuant to the resolution of the Board of Trustees passed on the 4th of May last.

This receipt I, of course, refused to sign. It was accompanied by the following resolution:

RESOLVED, that the Trustees of St. Mary's Church and Congregation, after due deliberation, do enact, and it is hereby enacted that the annual salary to be paid to the Right Rev. Dr. Egan, as Bishop and Pastor and whatever pastor or pastors he may call in, to be paid quarterly and in advance, shall be Eight Hundred Dollars and no more, to commence the 1st of July, 1813, and that all acts or regulations of the former Trustees, heretofore, passed upon the subject of the salary payable to the Rt. Rev. and Rev. Clergy of said Church, on the 4th day of May, 1813, are repealed.

MICHAEL DORAN, Secretary.

TO HUGH CHRISTY,

Treasurer.

It is now known beyond doubt that their object in thus reducing the salary was to lay me under the necessity of withdrawing the present clergymen in order, that the elder Mr. Harold might once more be called into officiate at St. Mary's. Should he attempt to officiate there I should suspend him; in that case he may or may not appeal to the decision of the Archbishop. He would, no doubt, have many adherents among the deluded people and thus a schism would be inevitably formed. I must therefore retain my clergymen at all events, and depend on the congregation for their support. They have already, unequivocally, declared that they will not suffer their Bishop and clergy to be dependent on the caprice of a few malicious individuals. I did intend to make known to the congregation on next Sunday from the pulpit or altar the evil consequences likely to ensue from the resolution passed by the present Board of Trustees, but as there will be a quarterly meeting next Monday, and as I have still hope some may be brought to a proper sense of their duty, I will postpone any public communication till the Sunday following. Some of the most respectable members of the

congregation intend calling on some of the Trustees and representing to them in the most forcible manner the dangerous consequences of persisting in a measure so sulversive of all spiritual authority. I have the pleasure to inform you two of the Board—O'Conway and Desmond—are impressed with the dangerous consequences of such resolutions and are now totally opposed to it. Could we bring one more over to proper sense of his duty, we would have a majority in our favor at the next meeting. No endeavors shall be left untried on our part to accomplish that desirable object. Any advice that the Archbishop's superior judgment and prudence may communicate to me on this trying occasion will be gratefully received by his most humble and obliged servant.

MICHAEL, Bishop of Philada.

Bishop Egan concluded to use Church power against the obdurate Trustees and obtained Archbishop Carroll's sanction to his course. On July 12, 1813, he wrote the Archbishop:

MOST REV. SIR:

I have only a moment's time to acknowledge yours of July the 10th, and to return you thanks for its contents. As I am pressed by the closing of the mail I omit (?) all remarks to request your decision on the following points:

1st Is the refusal of absolution to be extended to all, who have voted for the appointment of the present Trustees and to the Trustees themselves, such of them who persist in the measure of the resolution reducing the establishment to indigence and degradation without the guilt of schism? or is the exclusion of Pastoral care and refusal of absolution to be confined in this case to such of the Trustees as retract not their share of opposition to the Episcopal authority.

2nd. Is the prohibition to absolve that is to be notified to every priest in the Diocese *only* to take place in the event of actual schism?

I request you to answer by return of post as I intend giving public notice on Sunday next.

A quarterly meeting was to be held on Monday last 12th, according to act of incorporation and notices were issued—the hour was specified to be at 6 P. M. The Rev. Messrs. Kenny and O'Brien, the two seceding Trustees, Messrs. O'Conway and Desmond and I attended punctually at the time and place mentioned. We waited until half-past seven when not one of the others appeared nor did they deign to send an apology" wrote the Bishop, on 13th.



P. S. I shall take the liberty of mentioning on Sunday next ttha I consulted the most Rev. Doctor Carroll on the present affairs of St. Mary's Church, and shall state that the sentiments of the Most Rev. Archbishop of Baltimore coincide with mine.

On Sunday, July 18th, Bishop Egan condemned the action of the Trustees in lowering the salary—how money had been borrowed for his support and that this method was not just.

On July 25th, 1813, the Trustees issued the annexed address:

TO THE CONGREGATION OF ST. MARY'S CHURCH.

The Right Rev. Bishop Egan having, on last Sunday, at the altar, made the measures and acts which, in the discharge of our duty, as Trustees of the respectable society of Roman Catholics worshipping in St. Mary's Church, we deemed proper and necessary to adopt, for the maintainance of your rights' and the promotion of your interests, the subject of an attack upon our characters which we conceive unjustifiable and injurious; and six \* of the Board for the heinous crime of having the integrity and firmness to adhere to those measures were more particularly pointed out, and informed, that unless they accommodated themselves to the wishes of Right Rev. and Rev. Clergy, abrogated their proceedings and fixed the salary of the Bishop and clergy at what they deemed necessary for the support of their establishment, they should be excluded from the Sacraments.

We deem it unnecessary to make any comment upon this determination of the Right Rev. Bishop which goes the length of making the salvation of any portion of his flock as far as participation in the Sacraments of the Church contribute thereto dependent upon giving or withholding the amount of money he may consider proper he should receive; we will barely remark, that if the Right Rev. and Rev. Clergy can, by denunciations and threats from the altar and the pulpit accomplish any object they may desire your act of incorporation is a deceptive nullity and should those honored by your suffrages with the management of the temporal concerns of the Church, ever sanction such a mode of proceeding, by their acquiescence they would be guilty of a treacherous surrender of your rights and a base violation of the confidence reposed in them, which we assure the congregation shall never be experienced at our hands.

We presume we claim no more than a common act of justice when we  
 \* One of the gentlemen alluded to was then, and is ye., absent from the city. which accounts for his signature not being to this address.



request the congregation to suspend their opinion upon what has been submitted to them, until the whole case can be brought fully and fairly before them, in a correct statement of the business, and every transaction connected therewith, from its commencement to the present time; when they will be enabled to judge how far we are culpable, in resisting a most baneful influence to which must be ascribed the persecution and banishment of pastors, that served us with unexampled *ability*, *zeal*, and *fidelity* and the distraction and desolation which so unfortunately prevail among us.

For the present we shall content ourselves with subjoining a statement of the income of the Right Rev. and Rev. Clergy for the present year; which, we are convinced, must satisfy every candid mind how little justified the Right Rev. Dr. Egan is in aggravating the misery of our present deplorable situation, by an address, calculated to call forth and inflame all the bad passions of our nature.

January 1st, 1813. There was paid the Right Rev. Bishop Egan, \$600.

February 16. He received on account of next quarter's salary, \$46.

March 3. At the first meeting of the Board after the resignation of the Rev. Messrs. Harolds, there was voted to the Bishop and paid him the 5th of the same month "as a gratuity" \$200.

April 1st. He received \$554.

July 1st. There was tended to Bishop Egan, and is still held at his disposal, \$200.

October 1. There will be at his command \$200.

From the churches of St. Augustine and Holy Trinity he receives \$400.

The former Trustees, whom the Right Rev. Bishop has so unaccountably and mysteriously taken to his bosom and instituted his advisers and confidants, and who are, of course, entitled to all credits have stated in their pamphlet that the casualties of different kinds and rents, received by the clergy, in the course of the year, amounted to \$1200; making a total of \$3400.

Besides an exemption from house rent and whatever is received by the Rev. Mr. Kenny from his country parish, to which he frequently resorts, and which, till the misfortunes of the congregation introduced him to us, served for his entire maintenance.

MICHAEL DORAN,  
CHRISTOPHER O'CONNOR,  
JOHN DOYLE,  
HENRY O'NEILL,  
AUGUSTINE FAGAN.

Philada. July 25, 1813.

The above is copied from printed circular in the Archives of Baltimore in Case No. 3. Letter G.

In August, 1813, Father Vincent de Paul the Trappist arrived in Philadelphia and lodged with Bishop Egan at the residence in Willing's Alley.



*ENTRANCE TO THE RESIDENCE OF BISHOP EGAN.*

He had arrived at Boston from France on August 6th, 1812, with one Sister and two Brothers of the Order. He had been to Maryland; had spent two weeks examining land near Milford, Pa., with a view of settlement.

In his Memoir he says "Upon arriving in Philadelphia I told the Bishop

how well disposed were the people whom we had seen and suggested to him to send missionaries there, but he told me he had none to send. If I had been free I would have returned to labor for the conversion of these poor people..”

While here he baptized on August 22d, Rosetta DeSilva, Jane Haviland on 29th and John Paul on 30th. He was back in Philadelphia again the following January as on January 18th he baptized Sarah Ann Johnson, John Peter Scott, an adult on 23d, and Peter Robert Mayot on same day. (Flick's French Refugee Trappists in U. S.)

In September Rev. Charles Winter's arrived and did service for a short time as aid to the Bishop.

Bishop Egan writing to the Archbishop August 15th, 1813, says “matters at St. Mary's remain in *statu quo*. Three deputations waited on me last week declared that if the Harolds were not reinstated a church should be built for them and that they would succeed. I answered I had not such a bad opinion of Rev. Mr. Harold, Jr., as to think he would act in defiance of all ecclesiastical authority.”

On November 11th, 1813, the Trustees wrote the Archbishop defending themselves and asking him to divide his compassion between the prelate and his flock. They recalled to him the words of his letters of March 14th and April 14th as to his willingness to have Father Harold restored to St. Mary's.

The Trustees said, “We will meet our opponents on their own ground, give them a fair trial in the presence of those who have opposed. We shall lay before the congregation the whole of our proceedings, applications, remonstrances, prayers and supplications made and repeated in vain, the letters written, the remonstrances presented to your Grace with the answer; then let the congregation choose a Board of Trustees and give them their instructions; thus responsibility will be devolved on the congregation and free the Board. Signed by Michael Doran, Secretary.

In writing the Archbishop, Nov. 13th, 1813, Bishop Egan said that “with the exception of a tremor in my hand I enjoy good health.” He had written more than ten letters to Father Regan to come to Philadelphia. “Were he here my troubles would soon be at an end.” Had I acted with sufficient energy in the beginning as became the station I held I might not in all probability have become the victim of my own imprudence, Experience has taught me a lesson I shall not soon forget.”

This letter he closed by saying he has spent part of four days in writing it.

Letter Bishop Egan, Nov. 17, 1813, to Archbishop Carroll.

Your answer to the Trustees—of which you will please send me a copy—will have a very good effect. It seems to me that this will be the last attempt to obtain the recall of Mr. Harold Jr., and finding it ineffectual they will no longer persist in their measure, at least to the extent they have heretofore gone. According to the information I have received I believe it is their intention to allow me and my clergy a salary of \$1600 or \$1800 a year till the debts of the church are paid. This sum in the present times would be scarcely sufficient to maintain a house and provide a decent suit of clothes in a year. The critical situation of affairs are such at the present that I believe it will be prudent to accept of their offer, not indeed renouncing the just claim for the former stipulated salary, but suspending it for a time. The reasons which induce me to make this temporary consideration are these. First, the peace of the church which such a measure might probably contribute to and which if not acceded to would in all probability be in their hands the most effectual means of gaining a decided majority at the coming election, as they will stop short of nothing to gain their ends, while the respectable community would not descend to such low intrigue. Second, although the congregation will, with the exception of a small number, condemn the violent measure of the trustees, and many have subscribed to the support of a Bishop and his clergy. nevertheless, I have reason to believe that they will not continue their subscription much longer, neither could I blame them when the funds of the church are not only adequate, but would likewise leave upwards of \$600 in the Treasury according to the statement of the late Trustees. Third, as the money subscribed was given us as a loan I will be responsible for the payment. This would cause me much uneasiness, for although I know nothing would be demanded of me until justice had been dealt by the Trustees, my mind nevertheless, would not be at rest, as I know not how long the present Trustees and others equally hostile will remain in office.—The conversation of Messrs Harold and Ryan in England, respecting the state of religion and the clergy in this country, is not a surprise to me in the least, but by including in their misrepresentation, a Prelate so universally known and admired throughout the Catholic Church, they have completely defeated their malicious views. After such conduct, however. I do not suppose they will have the hardihood to return to this country.”

HISTORY OF  
**RT. REV. MICHAEL EGAN D D.,**  
**FIRST BISHOP OF PHILADELPHIA.**

BY MARTIN I. J. GRIFFIN.

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*DIVISION XXIII.*

CHURCH AT TRENTON.—INCREASE OF SALARY AND STILL DISCONTENT.

—BISHOP AGAIN REBUKES THE TRUSTEES.—THEIR REPLY.—THE  
CHURCH AT TRENTON, LANCASTER AND HUNTINGTON.

The following letter of Bishop Egan, kindly supplied by John D. McCormack, Esq., prior to its publication in his forthcoming History of the Church in Trenton, relates to the building of a church in the capital of New Jersey. It was sent John B. Sartori, Esq.

PHILADELPHIA, 7th, Jan. 1813.

DEAR SIR:

Immediately on recd. of your letter this morning I called on Mr. Cox and acquainted him with its contents, representing to him at the same time the advantage that would accrue to his property by having a church built on his place; he answered it was in consideration of that advantage that he gave it so cheap, that he had given orders to his Agent to deliver up the plan, and that the bargain was concluded, and I could not break the agreement.

However, though he considered the bargain complete, and that I could not withdraw from it on consideration of the object for which it was designed he, of his own accord, took off one hundred dollars of the sum stipulated for, so that the yearly ground rent will be now 21 dollars instead of 28. And if any more ground should be necessary there may be a clause in the deed securing a right of preference for whatever may be wanted. This is all I could obtain of him.

If he insisted on an entire compliance with my contract with him I could not by any means on honor or justice break that contract. This is all the information which I can give you on this subject.



Please to present my best respects to Mrs. Sartori and family, and believe me to be with respect and esteem,

Your Friend and Servant,

MICHAEL, Bishop of Philada.

During 1813 the church was built. When ready for dedication Bishop Egan was notified. But on February 22nd, 1814, he wrote Mr. Sartori, "From the multiplicity of business in Lent time and from an unexpected encumbrance thrown on my arms by the Orphans' Society of St. Joseph in whose behalf a grand Oratorio is to be performed the first or second week after Easter, it cannot be in my power to indulge my own wishes or to second yours until after that period." (Letter in possession of Peter A. Hargous grandson of Mr. Sartori. Copy supplied by John D. McCormack, Historian of the Church in Trenton).

This "grand oratorio" took place at St. Augustine's Church on 13th April. John Binns printed "*The Words of a Grand Selection of Sacred Music performed at the Church of St. Augustine in Philadelphia on the 13th of April, 1814, in aid of the funds of the Orphan Asylum of Philadelphia.* 16 mo. 19pp. [Sabin Vol. xv, p 54]

In February, 1814, Rev. Terence McGirr became a 'Trustee, though he had been assistant to the Bishop since October, 1813, as the baptismal register at Old St. Joseph's shows.

The Bishop's information, as early as July, 1813, as to a probable increase of salary was well founded, as at Trustees' meeting, Feb. 22, 1814, the Report of the Committee on Financial Condition of the Corporation said, under head of "SALARY OF THE CLERGY:" "The resources of the corporation not being adequate the continuance of the salary paid the clergy for the former two years and a half, and the Board not being in possession of such information as would authorize it to fix upon any permanent sum for this object, instituted the present committee for the purpose of obtaining a correct view of the finances of the corporation and voted the present sum as a temporary provision until it could be ascertained and a measure evidently adopted in reference to the large sum bestowed on the Right Rev. Dr. Egan at the close of the term for which the late Trustees were elected and the sums he was known to be in receipt of from other sources; to their being at the time but one assistant pastor who was partly provided for elsewhere; to the very impoverished condition of the funds and to the weighty demands made upon them. It was deemed proper and



necessary to insert this exposition of the motives and views of the Board, under this aspect in order that the calumnies and misrepresentations for which it has furnished the pretext may stand refuted upon record."

The report showed the probable receipts to be \$4,215, and that there would remain a balance of \$1,562 in favor of the Church so an increase of the salary to \$1,600 was made, to date from January 1st, 1814.

On March 14th, 1814, the Bishop wrote the Archbishop that "as to Rev. Mr. Harding's succession I consulted the late lawyer Moylan. His opinion was not favorable, I therefore thought it prudent to give it up."

On March 20th, Bishop Egan addressed the congregation relative to the controversy as we learn from a circular distributed in the church by the Trustees on the following Sunday, March 27th:

#### TO THE CONGREGATION OF ST. MARY'S CHURCH.

In an address made to you, from the altar on Sunday last, by the Right Rev. Dr. Egan, your attention was called to an appeal made to you, by him, from the same place, on the 18th July last, complaining of the alteration made in the salary of the clergy; in consequence of which, you were told, he had borrowed a sum of money from certain individuals of the congregation; but that as the Board of Trustees could not be prevailed upon to sanction this irregular mode of compensating the pastors for their services, by paying debts so contracted, he did not conceive it just or proper to have any farther recourse to such an expedient; adding, that the proposal lately made, of increasing the salary to \$1,600 per annum, was so inadequate to the expenditure of his establishment, that the present assistant pastors would not remain with him; and concluded with giving you to understand that the object of that discourse was not to excite your indignation, nor your pity, nor to answer an *electioneering* purpose, no, no,—it was merely to prepare you for such a deplorable event.

The irreparable loss the congregation would sustain, in being deprived of the *eloquence, talents, zeal, activity*, and *disinterested attachment* of these Rev. gentlemen, is of such magnitude, as to cause all former calamities, of a similar nature, to dwindle into insignificance; and renders some explanation indispensable on the part of those to whom it is attributed.

When the subscribers succeeded to the trust, they found the income of the church was not adequate to the continuance of the salary then payable to the clergy; and they deemed it their duty so to regulate it, as to

enable the corporation to fulfill the engagement for which it stood pledged, and yet leave the Right Rev. and Rev. Gentlemen of St. Mary's quite as well provided for, as the other Catholic clergymen in this city or elsewhere. This was violently opposed by the Bishop, who maintained, that we had no control over the salary. except by way of *addition!* and that we had no authority whatever to do any thing in the Board which he might not think proper to permit!

That the income of St. Mary's Church will not afford the sum of \$2400 for the use of the clergy, to whatever hands the management thereof may be committed, is demonstrated by the following facts: in January, 1811, the salary was raised \$2400; and in July following it was found necessary to borrow \$2500 from Mr. Philip Smith. The late trustees were under the necessity of obtaining a loan to the same amount, last year, from Messers Girvan and Lentz. Were the present trustees bound to make good that salary, they would be obliged to agree to the demand made by the Bishop at the last meeting of the Board, and add \$1500 more to the debts of the corporation! We would ask any candid, rational man how must such a system end? And what must such a man's opinion be of the preposterous principle advanced by the Bishop in opposition to the express letter of the constitution, and in the face of all the practice that has obtained under it, that the trustees have no authority to make the necessary regulations for obviating such a result?

To satisfy our constituents that the measure adopted, and the one proposed, would leave the Right Rev. and Rev. Gentlemen of St. Mary's quite as well and better provided for than the other Catholic clergymen in this city, or elsewhere that we can learn, we beg leave to call their attention to our answer to the former address of the Bishop, dated 25th July last in which it is clearly proved that for the year ending in December last, he and the clerrgy would be in the receipt of 3400 dollars, if they chose. The only item in that account to which an objection was made, was that of the perquisites; and this was given upon the authority of those who had become the *peculiar* favourites of the Bishop and who, from their long and intimate acquaintance with the concerns of the church, must be supposed less liable to mistake on that subject than others. But supposing the very liberal allowance of one third should be made on the score of inaccuracy in this particular, it would still leave the sum of 3000 dollars, besides the addition of the proceeds from the Rev. Mr. Kenny's country parish.

By the measure proposed, the income of the Bishop and clergy for the year ending in December next, would not be less than 2800 dollars, upon the same principles, making same allowances on the score of casualties, and would, no doubt, be augmented by the same addition accruing to the Rev. Mr. Kenny, viz.

From St. Mary's,	-	-	-	-	-	1600 dollars
From Holy Trinity and St. Augustine						400
Casualties	-	-	-	-	-	800
						<hr/>
						2800
						<hr/>

The Rev. Gentleman who officiates in Holy Trinity church receives but 400 dollars a-year salary. The subscribers have unquestionable authority for stating, that the net revenue of St. Augustine's church, of every description, applicable to the support of the Rev. Gentlemen who do duty there, is less than 1000 dollars; one of whom, when stationed at New York, received but 400 dollars per annum, salary; where the compensation of any of the Catholic pastors is as yet but 500 dollars per annum. Yet all these gentlemen make out to live, respectably and usefully, without agitating or dividing their respective flocks; or, by fomenting enmity and strife among them, for the contemptible object of adding a few dollars more to their stipend, hazarding the everlasting welfare of those immortal souls for whose safety the Eternal and Most High God shed the last drop of his blood; notwithstanding their means of living are so much more circumscribed than those of the Right Rev. and Rev. Gentlemen of St. Mary's church.

That the congregation may be convinced the trustees proposed giving ALL they possibly could to the clergy the present year, the following report of the committee appointed to ascertain the annual receipts and expenditures of the corporation, is submitted to their consideration: upon a perusal of which the unreasonableness of the demand made by the Right Rev. and Rev. Gentlemen must be as apparent to them as it is to their representatives.

JOHN DOYLE,  
HUGH CHRISTY,  
CHRISTOPHER O'CONNOR,  
MICHAEL DORAN,  
HENRY O'NEILL,  
AUGUSTINE FAGAN,

March 27th, 1815.

The report showed receipts of \$4,215.01, and the expenditures of \$2,652.61. This left a balance of \$1,562.40 in favor of the corporation to provide for contingencies, pay off debt and increase salary of the clergy. So the Committee reported in favor of increasing the salary of the clergy to \$1,600 from January 1st; 1814. As "the utmost the finances will allow."

On March 27th, Bishop Egan sent the Archbishop a copy of the above "hand bill distributed in the pews by the Trustees on 27th" saying it was a "more indecorous handbill than any preceding publication. It contained false statements and insidious sarcasm against priests who lend me their assistance."

The Catholics of Trenton have purchased a lot, erected a church, and are incorporated by the legislature of New Jersey. Their deed is not perfected. I have mentioned it to Mr. Sartori and others that the deed should be in the name of the Bishop of Philadelphia for the time being, but to be held in trust for the congregation of Trenton. I'd be happy you could suggest the wording of their deed in a manner that might prevent a recurrence of the coercive measures and disgraceful steps of St. Mary's Board of Managers."

On March 31st he wrote, "I have prevailed on Rev. Mr. Byrne, of Lancaster to admit Rev. Mr. Garcia to his house and board. Whatever assistance in point of Mass and baptizing he can offer will be but a trifling help to Rev. Mr. Byrne. However. Rev. Mr. Byrne's compliance will naturally bring the Most Rev. Dr. Carroll's mind the urgency of supplying the Lancaster establishment out of the Dutch Fund as no Dutch priests can be procured."

Rev. William Smith, Episcopalian minister of Philadelphia, founded in 1767, the town of Huntingdon, Pa., which he named after Selina Countess Huntingdon for her liberal donations to the College of Philadelphia, of which he was Provost. He gave to six of the religious denominations land for church purposes.

On December 10th, 1788, he conveyed to Rev. John Carroll, for five shillings, two lots. The annexed letters of Bishop Egan to Archbishop Carroll refers to the sale of the lots. The transfer, however, was not completed in Bishop Egan's life time, as it was not until September 26th, 1815, that Archbishop Carroll conveyed to William Orbison. The deed was recorded July 30th, 1818. [Dates supplied by Rev. J. J. McDonald, April 13th, 1891.]

PHILADELPHIA, May 9th, 1814.

MOST REV. SIR:

I return you thanks for the Huntingdon correspondence you were kind to forward me, and shall profit by your reflections on the subject.

If a favorable opportunity offers of sending you the papers in my hands, that may be necessary to make out a——t conveyance to me of said Lots, in order to enable me to give a deed thereof to Mr. W. Orbison, I embrace it most willingly. As Miss Nancy Cauffman goes to Emmetsburg and return by Baltimore to Philadelphia, the interval of her absence, from the time of her handing you my letters until she'll wait on you coming back, will afford sufficient time to have the draft perfected and favored by the same, our Mutual Friend.

Should you judge proper to convey the lots to me, or to make or give a deed to Mr. W. Orbison at once, the one or the other is at your option, The letters I enclose will throw a full light upon the extent of commission. I gave Mr. Dearmond, my agent.

I Remain Most Rev. Sir,

with profound respect,

Your Humble & Obt. Servant,

Brother in Christ,

[To Archbishop Carroll]

MICHAEL, Bishop of Philada.

#### *DIVISION XXIV.*

ANTI BISHOP TRUSTEES REELECTED 1814.—BISHOP EGAN'S "SITUATION DISTRESSING."—MATHEW CAREY'S APPEAL FOR COMMITTEE OF CONFERENCE TO "TERMINATE HOSTILITIES."—DEPLORABLE SPIRITUAL CONDITION OF THE PEOPLE.—CHURCH LOTS AT HUNTINGDON, PA.—BISHOP EGAN'S REGISTER OF EVENTS.—FATHER GAREIS, A SPANISH PRIEST OF "NO SERVICE."—DEATH OF BISHOP EGAN.—FUNERAL.—WILL.—VAULT FOR REMAINS.

At the election April 14th, 1814, the same Trustees were elected. Fathers Kenny and McGirr were the assistants to the Bishop and with him were Trustees under the charter.

The election scene of 1813 was repeated at the election for Trustees April 1814.



On April 28th, 1814, Bishop Egan wrote the Archbishop saying: "My situation is becoming more distressing every day." He spoke of the persecuting spirit, and said a protest against the election had been made in the presence of a notary by 79 persons who were on the ground and could not vote. "In addition to all other trials I have to lament the death of a beloved parent. Anxiety on my account I fear accelerated her death."

On June 22nd, 1814, Bishop Egan wrote Archbishop Carroll saying, that "Dr. Gallagher, of Charleston, is in Baltimore and intends Philadelphia—many of my friends are of the opinion that his eminent abilities as a preacher, were he stationed in this city, would be the most effective means of conciliating the minds of the people and restoring peace and harmony to this disturbed congregation. I would wish to know your sentiments and whether I should endeavor to retain him. Indeed, my situation is critical and becoming more painful every day. Messrs. Kenny and McGirr are both absent and neither do I know whether they will return.

There was no Mass in the little chapel this morning as I could not venture to celebrate without an assistant priest. And Mr. Hurly's indisposition prevented him from attending. Should he continue indisposed for any time I fear we shall have no Mass at St. Mary's next Sunday, as I can have no dependence on the Spanish priest.

The letter you have the goodness to write to Bishop Young of Limerick, will, I flatter myself, have the desired effect and remove every obstacle which might prevent the arrival of Mr. Regan in this country. Were he once here I should consider my difficulties nearly at an end.

P. S.—I forgot to mention that I have received from Edward Jenkins \$260, of the German Fund, destined for Rev. Mr. Byrne, of Lancaster. I have seen Mr. Hurly—he is better, and will, I hope, say Mass at St. Mary's next Sunday."

And "at St. Mary's" that "next Sunday" April 20th, 1814, was distributed a circular addressed:

#### TO THE MEMBERS OF ST. MARY'S CONGREGATION.

Discord has existed in this congregation for nearly two years, to the scandal of its members and the discredit of the church. Its enemies have rejoiced—its friends have mourned over the events that have occurred.

History proves that in all divisions and schisms, there are almost always errors on both sides. At all events, it requires but little penetration



to see, and little candor to acknowledge that this is the case in St. Mary's.

It would be difficult to ascertain the exact proportion on either side. The enquiry would be useless, were it practicable. It is forborne.

Interminable hostility is not made for the limited animal, man. His quarrells, how rancorous soever in their origin and progress, must sooner or later subside into suspension of hostility—if not into absolute peace or complete harmony,

A suspension of discord is “a consummation devoutly to be wished.” There is no mode of effecting this desirable object, that bids so fair to be successful, as a negotiation by suitable persons. Terminate when the hostility may, it must be done in this way at the last. A measure, which is highly desirable, and which must be ultimately adopted, ought to be adopted without delay.

Reason, common sense, and religion all combine to urge us to make an effort to attain this object. Every year, or month, or day, of angry passion converted into the mild spirit of charity and forbearance, is a grand point gained.

It is unnecessary to urge how totally opposite the state of things—the prevailing temper of no small portion of the members of the congregation on both sides—are to the letter and spirit of the Christian religion. This topic is barely glanced at. A thorough discussion might excite painful sensations.

It is therefore proposed that a few members on each side, who have not allowed their passions to be deeply excited, should confer in the subject of a reconciliation. It is highly meritorious to make an offering on the altar of peace and forgiveness, of rightful claims where no principle is violated or abandoned. But the sacrifice for such an object of claims of a doubtful character, or unimportant nature is an incumbent duty. Perhaps sacrifices of the later description might easily be pointed out on both sides.

This measure of appointing committees of conferences was proposed at an early stage of the contest, by the writer of this address—. . . It would, probably, have preserved the congregation from many painful—many disgraceful scenes. It was rejected with disdain. Who but laments that such a measure had not a fair trial? It might have done good. It could not possibly have done injury.

A CATHOLIC LAYMAN.

April 19, 1814.

The writer was Mathew Carey.

Bishop Egan to Archbishop Carroll, May 6, 1814, speaks of "young Mr. Carroll of Queenstown, Md., desiring to take Holy Orders. Pressed for priests I am inclined to give him tonsure, minors and subdeaconship, but should be happy to have approval of Dr. Carroll." "The Rev. Mr. Byrne, of Lancaster, has intimated to me that if the German Fund be extended him it would be in his power to receive the Spanish clergyman, otherwise, he is too narrow in circumstances to answer his own demands." "The Rev. Mr. McGirr is gone to Pittsburg about his offers, I expect him back in beginning of July."

I have not discovered whether young Mr. Carroll was ordained or not. If he was he was probably the first and only one in Bishop Egan's Episcopate judging from the tone of this letter.

"The Spanish clergyman" was Father Gareis. He was not of much service if he were not an annoyance to the Bishop.

On May 24th, 1814, John Carrell wrote Archbishop Carroll relative to "the deplorable state of St. Mary's." He asked Archbishop Carroll to write to Bishop Young to permit Rev. J. Regan, cousin of Bishop Egan, to come to Philadelphia and also to use his influence with the Superior of his Order to let him come.

Mr. Carrell mentioned that Rev. Mr. Maguire had gone to Pittsburgh and that Bishop Egan has only a Spanish priest with him, and we are often without a sermon on Sundays. Dr. Egan's health and state of his mind will not allow him to preach. Our morning service does not occupy an hour, the church is very thin of people in the morning and almost empty in the afternoon when seldom more than six to ten heads of families are there by which the youth are left to idleness and immorality and profane the Sabbath."

Thus had Discord in Religion's name worked havoc in the faith and debarred the sowing of its seeds in the minds and hearts of the young.

#### BISHOP EGAN AS A RECORDER OF EVENTS.

June 7th, 1814. -

MOST REV. SIR:

As I intend to have a register kept of the most important occurrence since this District of Philadelphia has been laid out as a Dio-

case, I beg leave to trouble you for information on the following points:

1st. The year and date of your address to his Holiness, submitting your plan for his consideration.

2nd. The year and date of the Bulls from Rome confirming the division of the Diocess.

There is another matter wherein I entreat and beseech your usual kind assistance—it is request of the Superior of the Sulpicians that the Rev. Mr. Babade be permitted to come on my establishment until Providence shall be pleased to send me a Diocesan priest. For the Rev Mr. Gareis is no service to me. Would he conform to the appointed hours of celebrating Mass—I should be satisfied, but the confusion that has ensued from the whole congregation being disappointed of Mass yesterday (as he would begin notwithstanding remonstrances three quarters of an hour, or half an hour at least too soon) is not to be described, particularly in times like the present. Moreover Rev. Mr. Kenny's attendance on the blacks bears heavy on his sore leg whilst the unexpected changes made and making by the venerable Abbot of La Trappe, deranges his farm business so that I am often obliged to put up with his absence, and with his occasional visits to West Chester.

The Rev. Mr. Babade, whom I write by this same post, being invariably fixed (?) with me during the time above specified, if it is possible to obtain the favor, would remedy the many difficulties I am destined to encounter, welcome be the adorable will of Heaven.

I am Most Rev. Dear Sir,

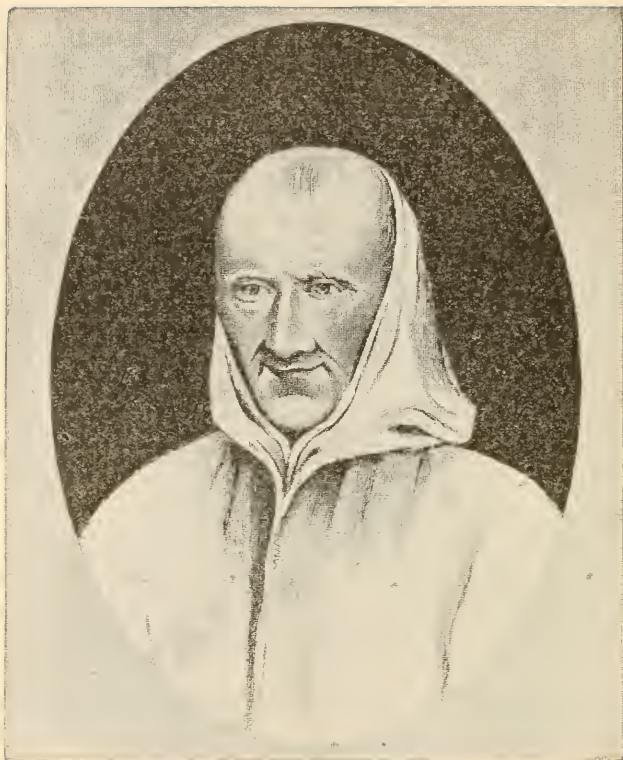
With the most profound respect.

On reconsideration I think it were more prudent to enclose Rev. Mr. Babade's letter to you, that in case of disappointment there may be no rumours afloat.

MICHAEL, Bishop of Philada.

"The abbot of La Trappe" mentioned in the above and another letter was Father Vincent de Paul religious of La Trappe who in August 1812 arrived in this country (at Boston) to endeavor to establish the Order in Ccountry. An account of this effort can be found in Dr. L. F. Flick's "FRENCH TRAPPISTS IN AMERICA."

At the time Bishop Egan mentions his presence in Philadelphia preparations were being made for the return of all but seven of the Trappists to France. Father Vincent de Paul remained to "arrange our business and to recover my strength" as he says in his *Memoirs*.



FATHER VINCENT DE PAUL.

The letter of Bishop Egan to L' Abbe Babade dated June 7th, 1814, in French tells him he had written Archbishop Carroll to obtain permission for his entry into the diocese of Philadelphia.

To us the above letter does not indicate that Bishop Egan "felt that his end was not far off," though Death was near as we shall see. He had not yet thought of soon dying as he had not made his will. The letter shows his anxiety for an established assistant as he seems to have been alone, save by occasional visits of Father Kenny or other priests.

Though Bishop Egan had long been infirm—for Bishop Carroll in recommending him to the Holy See in 1807 said "He is not in robust health"—yet we have seen that as late as June, 1813, he had written his brother "I have never enjoyed better health" still now, in Summer of 1814 the record of his career finds him ill "unto death."

In 1872, the following announcement was found in a copy of the New Testament edition of 1790 used by Archbishop Carroll for the reading of the Gospel: "The Right Rev. Dr. Egan, Bishop of Philadelphia, being very dangerously ill, is earnestly recommended to the prayer of the congregation." (*Catholic Mirror's Sketch of the Hierarchy*).

The next record is the announcement of the Bishop's death in all the Philadelphia papers, Friday, July 22nd, 1814, in the following words:

DIED —This morning, the Right Revd. Doctor Michael Eagen, the first Roman Catholic Bishop of Philadelphia, in the 53d year of his age. His friends are requested to attend his funeral, to morrow afternoon at 5 o'clock."

The day Bishop Egan died, Rev. Patrick Kenny wrote Archbishop Carroll saying, "That he had been the first victim of Episcopal rights there cannot be the least doubt. . . . for his end has been permature." (*Shea*, III 218).

To Catholics of to-day the death of a Bishop and his burial at five o'clock the next afternoon indicates haste, suggestive of an inquiry as to the cause of death. But the custom of the day, and not haste to inter, accounts for the burial the day after death. It was noted by John Palmer, an Englishman who visited Philadelphia in 1818 as a characteristic of the Philadelphians, "they bury their dead very quick, in two days after death at farthest \* \* bells are not tolled at death or funerals." [*Travels*, p. 280].

In those days local news was not by newspapers regarded of any special account. The city knew what was going on without the need of its being published. So in none of the Philadelphia papers is there any mention of the funeral or attending circumstances. Yet we are not left without a record showing that full respect was paid the remains of the dead Bishop.

In "*Letters from the South and West*, by **AUTHUR SINGLETON, ESQ.**, Boston, 1824" is a letter dated, Philadelphia, 1814, relating:

"The Roman Catholics have four or five churches in this city, as those of St. Augustine, St. Mary's and other Saints, which form an extreme contrast to the Quakers. A short time ago the Catholics lost a Bishop in this city. He was laid in state for some days decorated with his pontificalia, tiara and white satin sandals. His face and hands were rouged like a waxen figure to represent life shocking counterfeit. Around him all day and night burned wax tapers, and stood the priests fauning and perfuming the air with incense and chanting Masses for his soul. I thought of the



whited sepulchre. We should remember that for many hundred years we were all Roman Catholics; nor can I ever forget that the great author of *Telemachus* was a Roman Catholic" pp 14 15.

This seems to show that on Friday evening the remains of the Bishop were brought from Willing's Alley to St. Mary's church, and that a proper and respectful guard attended during the night, while the Mass on Saturday morning and the recital of The Office for the Dead, and other prayers may have taken up the day until the hour of interment—the close of a Summer's day.

Rev. P. A. Jordan, S. J., in *Woodstock Letters*, says, Rev. John Grassi prepared the Bishop for death, having come to Philadelphia for that purpose in company with Rev. Clement Garcia, and that the Bishop died in room No. 3, of the present pastoral residence of Old St. Joseph's stretched on the floor in a form of a cross before the picture of St. Francis Assissium, that Father Grassi celebrated the Mass of Requiem, and that Father Hurley preached the funeral discourse. Father Grassi also attended Archbishop Carroll on his death bed. He died December 3d, 1815.

The will of Bishop Egan was signed on July 6th, 1814, thus showing that he had been very ill ten days or more prior to death.

#### WILL OF BISHOP EGAN.

In the Name of God. Amen. I, Michael Egan, Roman Catholic Bishop of Philadelphia, being by the Divine Will severely affected in body but of sound mind and memory, do hereby declare the following to be my last will and Testament.

1st. I desire my Executors to defray my funeral expenses and to cause one hundred Masses to be said for the repose of my soul which are to be equally distributed among the clergymen of my diocese.

2d. I desire them to pay all my debts, the principal one of which, is due to Mr. Philip Smith. Two hundred dollars of said debt was incurred by me and my then Colleagues, the Rev. J. Rossetter and the Rev. W. V. Harold, on account of deficiencies in our salary, arising from and during the enlargement of St. Mary's Church, and was considered by us as a debt payable by the Board of Trustees, and if it is not paid by them then my desire is that it be paid out of my estate.

3d. I desire that the residue of my estate, real and personal, be disposed of in such manner as my Executors may deem best, and the proceeds



thereof invested in such funds as they may think most conducive to the accomplishment of the following purposes, viz: 1st. It is my desire that my nephews, Michael Egan and Michael Connery be maintained and educated in a suitable manner to qualify them for Holy Orders, and that whenever they may be ordained they shall each receive one moiety of my estate and of my books and manuscripts.

2d. If my said nephews or either of them on arriving at the age of seventeen or at any time previous to their receiving the Sacred Order of subdeaconship in the Roman Catholic Church, should decline the ecclesiastical vocation, it is my desire if one of them should continue in his vocation as above specified then the whole of my estate shall be applied to his use and benefit to the exclusion of the other, but if both of them shall decline the Priesthood, it is my desire that my Executors should apply my estate to the maintainance of one or more poor children in a suitable manner to qualify them for the priesthood of the Roman Catholic Church under the same term and condition as above mentioned and he or they shall on their ordination be entitled to my books and manuscripts at the discretion of my successor in whose hands they shall be deposited for safe keeping until disposed of as herein directed. Finally, I do hereby constitute and appoint as Executors of this, my last will and testament, Jno. Carrell and Thomas Hurley, Jr., and have signed the same with my hand and seal this sixth day of July, in the year of Our Lord. one thousand eight hundred and fourteen. Declared to be my last will and testament in the presence of Michael Hurley and Jsoeph A. Wigmore.

MICHAEL EGAN. [Seal].

PHILADELPHIA, JULY 25th, 1814. Then personally appeared Michae Hurley and Joseph A. Wigmore, the witnesses to the afore going will and on their solemn oaths according to law did depose and say that they did see and hear Michael Egan the testator in the said will named sign and publish and declare the said will as, and for his last will and testament, and that at the doing thereof, he was of sound mind, memory and understanding, to the best of their knowledge and belief.

Coram.

Sam. Bryan, Reg.

Thos Hurley, Jr., one of the Executors sworn on the same day and Jno. Carrell, the other executor, sworn the 20th day July, 1814, and Letter testamentary granted unto them.

Michael Hurley was Father Hurley, pastor of St. Augustine's. Joseph A. Wignmore was the sexton of St. Mary's.

Portraits of both witnesses are in the American Catholic Historical Society of Philadelphia.

Michael du Burgo Egan became a priest of Mt. St. Mary's College and succeeded Father Dubois as its President. He died at Marseilles, France, on 29th May, 1829, while returning from Rome. [See an account of him in THE AMERICAN CATHOLIC HISTORICAL RESEARCHES, July, '90.] Michael Connery did not. Father Dubois, President of Mt. St. Mary's, in a letter to Mr. John Carrell, said, "Connery is a boy that gives no mark of the vocation for which his uncle, Bishop Egan, wished him educated."

The whereabouts of any of the books and manuscripts mentioned in the will of the Bishop is unknown.

In what part of St. Mary's graveyard the remains were deposited is not known, nor is there any evidence known to us to show that his grave had a memorial stone placed to mark it until, on February 5th, 1830, the Trustees resolved to "erect a vault to place therein the remains of the Bishop and other pastors."

Accordingly, the tomb back of the church close within the railings on the north side of the entrance to the burial ground—the elevated vault now there—was erected and the following inscription placed on it.

### THE VAULT

BENEATH THIS TOMB WAS ERECTED BY  
THE CORPORATION OF ST. MARYS CHURCH FOR  
THE INTERMENT OF ITS PASTORS.  
WITHIN IT ARE DEPOSITED THE REMAINS OF THE  
RIGHT REV. MICHAEL EGAN,  
FIRST ROMAN CATHOLIC BISHOP OF PHILADELPHIA WHO  
WAS APPOINTED PASTOR OF THIS CHURCH,  
APRIL 12TH, 1803, CONSECRATED BISHOP, OCT. 28TH, 1810,  
AND DIED JULY 22D. 1814.  
AGED 53 YEARS.

The tomb stone also records that the remains of Rev. Dominick Forrestal are interred therein. He died 1846.

## DIVISION XXV.

FATHER DE BARTH'S REFUSAL OF VICAR GENERAL.—APPOINTED ADMINISTRATOR BY ARCHBISHOP CARROLL.—DECLINES, BUT IS OBLIGED TO ACCEPT.—APPOINTED BISHOP.—REFUSES.—TRUSTEES WANT REV. WM. V. HAROLD FOR BISHOP.—ROME REFUSES—ARCHBISHOP CARROLL REBUKES INTERFERENCE OF THE IRISH BISHOPS.—PETITION TO THE POPE FROM ST. MARY'S FOR FATHER HAROLD'S RESTORATION  
REV. WM. HOGAN.—RELIGION AND RUIN.—  
REMOVAL OF REMAINS OF BISHOP EGAN  
TO CATHEDRAL STS. PETER & PAUL.

On July 27th, 1814, Archbishop Carroll wrote the Trustees:

“After being informed of the death of your late venerable bishop, and believing that he had not previously made any provision for the government of his diocese, which could survive his own existence, I concluded that the temporary care of it would devolve on me, as the metropolitan and the nearest bishop; and had begun to employ my thoughts about the recommendation of a successor. But having examined more leisurely and deliberately the circumstances of the case, and the ordinances of the church, I find that no right is left with me to interfere in the government lately vested in Dr. Egan. He nominated, several days before his death, the Rev. Mr. Lewis Debarth, pastor of Conewago, for his vicar-general; and upon full examination by some of my reverend brethren, and learned professors of divinity here, as well as by myself, it is found to be expressly ordained, that when a bishop dies, in whose diocese there is neither a cathedral, chapter, nor a coadjutor appointed with a right of succession, the vicar-general not only may, but is commanded to exercise all the authority of the deceased till the Holy See appoint a new bishop. The vicar-general enters on this office immediately in virtue of the power of the Pope himself, and he holds it dependly on the Pope alone. This is the provision made for the continuation of episcopal authority, during the vacancy of the bishopric of Philadelphia.”

The First Bishop of Philadelphia being dead and interred, a relation of events immediately proceeding from his death may be of interest.

When "at death's door" the Bishop had appointed Rev. I. De Barth, of Lancaster, his Vicar General. On being so notified Father De Barth wrote to the Archbishop saying:

Most Rev. Archbishop:

This day two weeks I received a letter from Rev. Mr. Rolof, informing me of our good Bishop being at Death's Door, and of my being appointed Vicar General. In the presence of Rev. Mr. Britt and Mr. Dowling I declared my intention not to accept of it, and would have immediately acquainted your Grace of it had I not been in hopes of the Bishop's recovery. This moment Rev. Mr. Maleve arrives here with the melancholy tidings of his Death. My determination is still the same, and I think it my duty to give you, most Rev. Archbishop, the earliest information of my non-acceptation of the appointment.

Your grace is then to consider this Diocese as having no Vicar General. *Sede vacante* and act accordingly.

Conewago, July the 24, 1814. [Archives Baltimore.]

The purport of Archbishop Carroll's letter in reply may be understood from Father DeBarth's answer.

Letter Father De Barth to Archbishop Carroll. Endorsed: "Mr. De Barth (not dated), but written abt. the 30th July, 1814."

Most Rev. Archbishop:

This moment I received, by Mr. Shenfelder, your grace's two letters—I did not expect their contents to be of such a distressing nature—I had flattered myself that your grace, knowing my incapacity, would immediately nominate an administrator on being informed of my not accepting the appointment of Vicar General. I beg leave to make a few observations, and as it is with a confused mind and a broken heart, I beg your grace to read me with your usual indulgence; it would be very hard for me to be obliged to take upon me a charge which my dying Bishop thought proper to impose upon me without knowing the reasons, I may have to decline it. The holy fathers did fly from such burdens, and your grace knowing my incapacity, compels me, poor fellow, to load myself with it.

My reasons for not answering Mr. Rolof's Letter was, because 1st. I considered it not an official nomination, but *une Lettre d'avis* from a friend; 2nd, had I answered it and the Bishop be still alive, I would, may be, have been ordered peremptoriily to come to Philadelphia at sight of the order.

Mr. Rolof expressly said that the Bishop would not live to the next day. What could my answer avail a Dead Man?

I read with attention the extract of the Bull of Benedict the 14; it justifies our Bishop in appointing a Vicar General and authorizes one to act, and the appointment if I accept, but does not compel me to accept of it; the case might be different had I exercised the functions during the Bishop's life or accepted the nomination which, as Rev. Mr. Rolof's Letter evinces, was not communicated to me in a legal and official manner. I see in none of the extracts an obligation to accept the charge in the present circumstances.

Your Grace threatens me with insisting on my submitting, in virtue of my promise in my ordination; this at once would oblige me resort to the Bishop who ordained me, and who never gave me an exeat or transferred me to any particular Bishop, but gave me a mere permission to go to the West Indies, therefore, to go to Philadelphia, will be considered by me as an order to quit this my adoptive and dear country and return to my native diocese, notwithstanding the repugnance I feel account of the unsettled state of France and many other reasons.

I write upon my knees. Do not, Most Revd. Father, drive me into Despair, Death would not be so frightful to me as Philadelphia, where I would soon follow my Bishop. Order me to quit Conewago I will obey. I have quitted it many a time in my thoughts to quit it—where death or superior orders would summons me, but do not order me to go to Philadelphia; you know Most Revd. Archbishop I am not capable of the charge. I need not to enter into details, you know me better than I know myself; I have incurred you displeasure once, I asked your pardon—you forgave me—and I assure you, your two letters have so affected me that you would have pity on me were you to see my heart. I hope you will forgive me the part of this Letter. It is late and I fear the mail will close before it arrives in Hanover.

I have the honor to be with greatest respect and submission, (Philadelphia excepted).

Most Revd. Archbishop,  
Your Most Humble  
Servant,

L. BARTH.

But Archbishop Carroll was unmoved by the appeals of Father De Barth, "and on July 29th" he appointed Father De Barth Administrator of the Diocese of Philadelphia, "and to all the authority of the deceased



[Bishop] until the Holy See appointed a new Bishop."—[*Minutes of Trustees.*]

Father De Barth did not attend a meeting of the Board of Trustees until Nov. 2d, 1814. He continued to be Administrator of the Diocese until the appointment of the Rt. Rev. Henry Conwell who, in December, 1820, arrived in Philadelphia much to the relief of Father De Barth. "Father De Barth was repeatedly urged to accept the mitre, and was favored by Archbishops Marechal and Cheverus; but knowing full well the many onerous duties and cares of a Bishop, he shrank from accepting the responsibility and refused the honor, although the Bull of investiture, as it is stated, had already arrived in Philadelphia." The appointment was in 1818 refused. Rev. J. A. Foin's *Rev. Louis Barth in Records American Catholic Historical Society*, Vol. 11. p. 35 )

On August 14th, 1814, the Trustees authorized the Treasurer to pay all demands for expenses authorized by the Trustees for the "more decent interment of the Bishop."

On August 14th, 1814, the Trustees wrote Archbishop Carroll that his "denial of justice, and the subservency of the episcopal authority to the improper views of a few laymen, would be as fatal to religion as it was in the days of Henry 8th and Elizabeth."

Archbishop replied on August 16th, and referred to the "uncivil and unfounded insinuations." "Correspondence should cease when it is no longer mutually respectful. His disapprobation of "ecclesiastical democracy" meant the overbearing interference of the people in the appointment of pastors, for the Catholic Church will never admit the principles and practices of Presbyterianism"

The Executors of Bishop Egan began suit against the corporation of St. Mary's Church, no doubt, on account of unpaid salary claimed by the Bishop.

On November 21st, 1815, the Trustees RESOLVED that a Committee be appointed to employ one or more proper attorneys to defend the suit now pending between the Trustees and the Executors of the last will and testament of Right Rev. Michael Egan. All voted for it except Fathers De Barth and McGirr.

Councillor Hopkinson was engaged.

The suit was not settled until March 3rd. 1817, when the Treasurer was authorized "to pay Father De Barth \$600, for the purpose of settling



with the executors of the estate of Bishop Egan, and for repairs to St. Joseph's church." How much went to executors is not stated.

Archbishop Carroll entered into correspondence with the other Bishops concerning the selection of a successor to Bishop Egan.

Draft of the letter of Archbishop Carroll, Aug. 23, 1814.

Right Rev. Sir:

The lamented death of our venerable Brother in God, the Right Rev. Michael Egan, Bishop of Philadelphia, on the 22d of July, has, without doubt, caused you to reflect with pain that an answer has not been received to our joint letter to His Holiness, written in consequence of our deliberation in Nov., 1810, concerning several points for the future government of our American Churches, and especially for filling up the vacancies which would certainly ensue in the Episcopal Sees. That of New York has been long vacant, and the same has lately happened to Philadelphia. You may remember and see by referring to our proceeding chapter 4, that we respectfully solicited the permission of the Holy See (provided it would permit the nomination to vacant Bishoprics to be made in the U. S.), to allow that nomination to proceed solely from the Archbishop and Bishops of this ecclesiastical province.

No answer having been received—nothing can be done authoritively in this matter. Yet the condition and distraction of the Church of Philadelphia require immediate attention. With respect to New York it has transpired that His Holiness, whilst a Prisoner at Savona, soon after the death of Dr. Cuncannon, had it in his consideration to appoint a successor, but it being uncertain whether the appointment was made, no step should be taken in that concern till we hear from Rome.

The case is different at Philadelphia—for the reason alleged above, and tho' *no nomination* can proceed from any person or persons in the U. S., yet I deem it advisable to consult you on the propriety of recommending one or more subjects to the Holy See, one of whom may be approved and appointed to succeed Dr. Egan. If such be your opinion and that of the other Bishops, I propose, moreover, to inform you whether in your opinion likewise, we may not proceed immediately on the business, transact it by letter on account of our immense distance. The mode which appears to me the best suited to the present exigency is for the Bishop of Boston, the Administrator of the dioceses of New York, and Philadelphia, (for by a singular Providence, Bishop Egan, shortly before his death, nominated Rev. Mr. De Barth

of Conewago to be his Vicar General, and consequently, by a Bull of Benedict XIV, 1758, made with reference to transmarine dioceses, the Vicar General becomes as a Capitular Vicar)."

[All in parenthesis struck out by Archbishop Carroll.]

"The Bishop of Kentucky, when Coadjutor Bishop of Gortyna, and myself to join us in choosing one, two or three persons best esteemed by us, and send on their names, character, etc., to Rome with our respective recommendation.

Before, however, our choice be completed, I must request your approbation for me to consult the most discreet and experienced of the clergy of Pennsylvania as to their opinions concerning the persons who will appear to us most worth and fit to govern the diocese with advantage and restore its peace.

I am most respectfully Right Rev. Sir,

Your most obedient Servant and Brother in Christ.

Balto., Aug. 23, 1814.

Bishop Neale wrote in reply to the Archbishop-

Geo. T., Sept. 1st, 1814.

RIGHT AND MOST REVD. SIR:

Your esteemed favor of the 23d ult. came to hand five days after date. The confused state of things here has delayed my answer till now. As to the two points on which you have requested my opinion, viz.: whether it be advisable to recommend one or more subjects to the Holy See, one of whom may be approved and appointed to succeed Dr. Egan in Pennsylvania, and, 2d—whether it be not proper to proceed immediately on the business and transact it by letter on account of our immense distance.

I answer affirmatively to both, and I think that the disturbed and agitated state of the Church in Philadelphia loudly calls for an immediate dispatch in the business, as may possibly be.

The mode of procedure proposed in your R'd'ces favor is, in my poor opinion, the best that can be adopted, because it will not only effect the business more speedily but also without tumult and bustle. Mr. Nesper being on his return to Europe, and being well disposed not only to take charge of our dispatch, but also to have them conveyed to their destination, affords us the most favourable opportunity of expediting the business. Whilst we enjoy so favourable an opportunity of approaching the Holy See

and settling Church matters in America, give me leave to suggest the propriety of applying to His Holiness to furnish us with something in favor of the Society of Jesus, in America, which may extricate the Bishops from those difficulties which arise from the Ganganellian Brief. Perhaps we shall never meet with a better opportunity of effecting so desirable an object and I confide you will deem it obligatory to embrace it.

You have no doubt been fully informed of the humiliated situation of the City of Washington. I need say nothing about it, as the *Federal Republican* has given a temperate and just detail, not only of the destruction affected in the City, but also of the principal transactions that took place on the occasion. The British vessels are now lying at Alexandria, loading their craft with the spoils of the distressed inhabitants. Geo. Town is completely fortified against them and puts them at defiance. Porter, Rogers, and Perry with their chosen band are fixt some distance below Alexandria, waiting for the enemies' descent. Their situation is such as to afford founded expectations of completely intercepting them.

George Town has to be singularly grateful to God for His extraordinary protection. For during the enemies' stay and rage in the City, not one of them entered Geo Town nor injured anything belonging to it. *Deo infinatus gratias*. All are well here. The Sisters present their profound respects. Be pleased to remember me kindly to the Rev. Messrs. Fenwick, Mertz, Marshall, Morinville, and the Gentlemen of the Seminary. Receive my sincerest wishes and believe me with all respect and esteem.

Yr. Most Obt. H. Svt. and Br. in XT.

LEOND. NEALE, Bishop of Grtna.

Archbishop Carroll to Bishop Neale regarding successor to Bishop Egan.

Balt., Sept. 27, 1814.

RIGHT REV. SIR:

After having received the concurrent views of those whom it was my duty to consult, excepting that of Bishop Flaget not yet cetoom hand, I have now to consult you (privately) for your vote and nomination of the two persons whom you prefer for the See of Philad., not conceiving ourselves confined in our choice to the Diocese of Philada. I have the following persons principally in my views: The Revd. Messrs. David, Dubourg, Hurley, and Gallitzin. As to Mr. Dubourg I have some doubt of the propriety of his being offered by us to the consideration of His Holi-

ness, he being out of this ecclesiastical province and his present station being that of administrator of the Diocese of New Orleans immediately dependent on the Pope, tho he is quite disgusted with the situation which probably he would willingly exchange for the Bishop of Philada., and which he would adorn by his talents and virtues. But there appears to me much more constancy and perhaps more prudence and more useful talents in Mr. David. There is in the opinion of all a great fund of capacity in Mr. Hurley, but some contend that his outward demeanor requires to be matured by the lapse of a few more years and that his impetuosity is rather too vehement and uncircumspect. Of Mr. Gallitzin, for many years, I know but little, the load of debt which he has contracted and the uneasiness, thereby produced is a serious objection. To give every information in my power it is proper to add that Mr. Barth, now Vicar Gen'l of the Dioceses has been mentioned by some as a fit person. He is certainly so in some respects, and in particular his firmness of mind is qualified to withstand a turbulent party at Philada.; but his temper is very warm; his passions sudden and fearless; theological knowledge too limited for the contemplated station without a hope of improving it, for he has been long unable to bear study reading, and very little writing, at least in his account of himself. One of the Pennsylvania clergymen is desirous of including the Rev. Ben. Fenwick in the nomination for Philada., and tho I am sensible of the impropriety, it not the improbability of removing him from New York, yet to make you as knowing as myself it is proper to mention him to you.

The other half of this sheet may be torn off for your private keeping if you think it necessary. I can by no means agree to the proposal of placing Mr. McGuire at Montgomery court house and moving Mr. Raymond to St. Thomas'. The latter has just made himself acquainted with his present congregation, settled himself amongst them, and with my concurrence agreed with Mr. Malave in the extent of relief he will be able to afford him. To undo all these proceedings immediately is to trifle with the Pastor and the people. I therefore cannot entertain any thought of acceding to the proposal which has been since renewed by Mr. Grassi. If Mr. McGuire will not suit any place below (I doubt that he will not) I am not found to provide for him, his obligations to those who have acted liberally, and charitably towards him places all the debt on his side.

Did you ever communicate to your Br. Francis the contents of mine to you concerning Deer Creek and Philada. affairs. For to the best of my

memory, during his long absence in S. Mary's County, whatever was not communicated to himself was transmitted to you to be referred to him.

I beg you to return my cordial thanks to the good ladies for their prayers and I am sorry you did not mention the arrival of Kitty Murray the lay sister. I hope that the good Sister Gonzaga continues well.

I am Respec'y

R. R. Sir,

Yr. m. ob. svt. and Br.

in Xt.

J. C.

Endorsed, M. R. Carroll to Bishop Neale, Sept. 27, 1814.

Draft of Letter of Bishop Carroll to other Bishops concerning Vacancy in Philadelphia Diocese.

RIGHT REV. SIR:

The right Rev. Bishops and Rev. Gentlemen, who have been consulted about providing for the vacant Diocese of Philadelphia, conceive it to be their duty to look for the fittest subject and most likely to promote the glory of God, and the benefits of true religion, not only amongst the clergy of the vacant Diocese but likewise of other Dioceses, with a view of exhibiting their names and qualifications to His Holiness the Pope. The following persons have been mentioned hitherto of whom some one is most likely to meet the approbation of all concerned in the appointment to be made at Rome.

They are Messrs. David, of the Diocese of Bardstown, and Dubourg, administrator of the Diocese of Louisiana. The first of these is nominated by all consulted, and the second by Messrs. Gallitzin and Hurly, of the Diocese of Pennsylvania. The only objection to Mr. David is the difficulty of removing him from the good Bishop of Bardstown. He is eminent in prudence, constancy, ecclesiastical learning, piety, zeal for instruction. The talents of Mr. Dubourg are generally known, but it may be doubted whether it is proper to nominate him, who is out of this ecclesiastical province, and in an independent station, as administrator of the Bishopric of New Orleans, dependant immediately of the Holy See. You should know however that Mr. Dubourg is much dissatisfied with his situation, and probably would be glad to exchange it with the Bishop of Philadelphia.



The Rev. Mr. Gallitzin has for many yéars lived so far distant that I cannot speak with confidence of his present dispositions. He has made sacrifices of worldly rank and performed actions of disinterested zeal ; his literary and I presume his Theological requirements are considerable. But a strong objection to his preferment is a great load of debt, incurred rashly though for excellent and charitable purposes.

The Rev. Mr. Hurly has uncommon talents which, with more leisure. for improvement of them, will enable him to acquire eminence in science. He might now be a useful prelate, but in the opinion of some will be more unexceptional at a more advanced period of life."

While the prelates of the Church were counseling and recommending droper candidates to the Holy See, as successor of Bishop Egan, the Haroldites were not inactive. It has been stated that the ambition of Rev. Wm. V. Harold, and the cause of his discontent with Bishop Egan, was that he desired to be named as Coadjutor with right to succession, but that Bishop Egan would not consent to so nominate.

After the death of the Bishop, however, the adherents of Father Harold began a vigorous movement to have him nominated as Bishop. The influence of some of the prelates in Ireland was brought to the aid of the Holy See in determining the selection of a Bishop in the United States.

Archbishop Carroll rebukes this attempt by writing an Irish Bishop (probably Troy of Dublin). I copy from original draft in archives of Baltimore.

"The manner in which Messrs. Harold and Ryan left this country indisposed my R. R. B. and myself from making any mention of the former in our presentations for the appointment of a successor to Dr. Egan. But I am sure that I have not, nor I believe any one of my Br. Bps, has yet made any objection to Mr. H., though now it may be made after recourse has been made to secure his nomination through an irregular agency. Would it not be resented as a very improper interference if we, the Bps, in the U. S., should presume to suggest to the Holy See the persons to be appointed to fill the vacant Sees of Ireland."

But the death of Bishop Egan did not bring peace to St. Mary's. He had, a few days before his death, appointed Rev. Lewis De Barth, pastor of Conewago, his Vicar General. The Trustees, perhaps before the body of



the Bishop had been interred, objected to this as appears from a letter of Archbishop Carroll, dated July 29th, 1814, only a week after the burial of the Bishop. The appointment of Father De Barth as Vicar General gave him "all the authority of the deceased till the Holy See appointed a new Bishop." He wrote he would urge Father De Barth "to make every effort in his power to heal the wounds which dissensions had made in the congregation of St. Mary's." The Trustees then moved for the recall of Rev. William V. Harold to be pastor, and to secure his appointment as Bishop. Archbishops Neale and Marechal were, as each succeeded to the Archbishopric of Baltimore, petitioned to call Father Harold to be pastor of St. Mary's or endorse him for appointment as Bishop.

After meeting with no success by appeals to Archbishops Carroll and Neale, who declined exercising any authority in the Diocese of Philadelphia, when Archbishop Marechal succeeded these Prelates, the Trustees "at this new crisis of the Catholic Church here by the accession of a new head" resolved to petition Archbishop Marechal to have "Rev. William V. Harold restored to his flock."

The petition was in the following words:—

To the Most Rev. Dr. Marechal, Archbishop of the United States of America:

MOST REV. SIR:

As the visible head of the Catholic Church here we the Trustees of the Church of St. Mary's congregation as their representative, humbly beg leave to lay before you Most Rev. Sir, our prayers and desires: We have been blest with a pastor in whom the great body of our congregation had placed their affection—the late Rev. William V. Harold, of whose presence they were bereft in consequence of an unfortunate misunderstanding having taken place between him and those in power. On your accession here to the head of the Church we deem it incumbent on us, consistent with our duty to the congregation, to implore you, Most Rev. Sir, to make use of your influence to have the Rev. William V. Harold once more restored to the congregation of St. Mary's.

These prayers have been humbly pressed on your predecessor but without effect, hence we are necessitated to embrace the occasion of this new era of our Church under your auspices, and should you be instrumental in obtaining our object we shall as in duty bound ever pray.

Phila. January 8th, 1818.

Signed by order

JAMES GARTLAND.

Fathers De Barth and McGirr voted against this.

Archbishop Marechal replied on Jan. 30th, 1818, saying: "You suppose in your letter that I have some authority in the Diocese of Philadelphia. This is certainly a mistake. My jurisdiction does not extend beyond the limits of my own Diocese. Nay, I may tell you that even when I shall have received the Metropolitan power I expect, still I will have nothing to do with the nomination of pastors in the Diocese of my suffragan brethren. This weighty office exclusively belongs to the Bishop of each Diocese or to the administrator of it *pro tempore*, in case the See be vacant. To nominate a pastor in Philadelphia, or what comes nearly to the same, to invite any clergyman to go into that city and exercise in it the holy ministry would be on my part an arbitrary assumption of authority, and would expose me to certain animadversion of the ecclesiastical law.

Be not therefore offended gentleman if according to your request I do not make use of the influence annexed to my office, in order to determine the gentlemen mentioned in your letter to come on to Philadelphia and reside in it."

March 19, 1818, congregation meets and appoint John Maitland, John Harper, Timothy Desmond, Felix McGuigan, Bernard O'Donnell a committee to wait on Trustees to ask that a meeting of congregation be called to petition for the return of Father Harold.

April 6th, 1818, congregation meets and resolves: That it is the conviction of this meeting that the people of this congregation, during the space of six years, have never ceased to deplore their loss and privation by the retirement of their former beloved pastor—the Rev. Wm. V. Harold, which loss they have never ceased to express and deplore individually and collectively through themselves and their representatives, the Board of Trustees.

*Resolved*, that the distinguished talents and religious deportment of the Rev. Wm. Harold being impressed on our minds, and which is still fresh in our memory so that they never can be effaced, it is our solemn conviction therefore that no greater happiness can be attached to the congregation than his return to its care and direction.

*Resolved*, that as all applications to the Church authorities in this country for obtaining the restoration of our late pastor, Rev. Wm. V. Har-

old, has been in vain, the Trustees are requested to make direct application to the Sovereign Pontiff for obtaining that object.

JOHN P. HARPER, Sécetary.

Petition to Holy See forwarded 1818.

The following extracts from the diary of Bishop John Connelly, of New York, tells of steps taken to have the vacancy in the See of Philadelphia filled :—

“October 23d, 1817. Answered Mons. Marechal’s letter of 18th inst., informing me that he and Mons. Cheverus are for Mr. De Barth being made Bishop of Philadelphia, informing him that as none of the actual prelates of this province consulted me in this business since the Pope’s acceptance of his (Mons. Marechal’s) renunciation of that diocese, I commissioned my agent at Rome to mention to Cardinal Litta the name of the person whom I think most worthy of that vacant See, and that as I cannot now contradict what I wrote then to said Cardinal I shall write him again on this subject by the first vessel that shall sail hence to Europe.” (*Brief Sketch of Church* by Bishop Bayley p. 70).

That Bishop Connelly favored Father Harold appears also, for in November, 1818, he wrote Cardinal Litta “to confer the See of Philadelphia on Rev. William V, Harold, since Mr, De Barth has declared publicly that he will not accept unless forced to do so.” (*ibid.* p. 73.)

Finally Propaganda replied on Nov. 20th, 1820, that Father Harold “did not possess those qualities which are necessary for a Bishop and therefore on account of Religion he should not be promoted to that dignity.”

The relation of the events of the period from the death of Bishop Egan to the appointment of Rt. Rev. Henry Conwell as his successor are within the scope of this contribution to Catholic American History, as showing the actions of those with whom he had to deal the last two years of his life, and who, after his death, perished in advocacy of the priest who embittered the life of the first Bishop of Philadelphia and marks him as the cause of the ruin of many, and of the loss of untold numbers to the Church.

On the 2d of December, 1820, the Right Rev. Henry Conwell arrived in this city, invested with the authority of Bishop of the Diocese. Rev. William Hogan was then pastor of St. Mary’s. On the next day the Rev. William Hogan preached a sermon in St. Mary’s Church, in which he

made a very severe and acrimonious attack on the quondam Vicar General then sitting before the altar. [Address to Rt. Rev., the Bishop of Philadelphia, the Catholic Clergy of Philadelphia and the Congregation of St. Mary's in this City. By a Catholic Layman. (Mathew Carey) 1822.]

On December 12th Bishop Conwell suspended Father Hogan. "Then the trouble began." Father Harold returned to Philadelphia on invitation of Bishop Conwell, and for years the CONWELL-HOGAN-HAROLD schism raged and ruined souls. Pride, in the name of Religion and Christ's Church, wrought devastation among its children so mighty that the Great Judgment Day alone will reveal the ruin, and the lost souls launch curses upon the wreckers of Faith and the despoilers of the fair robe of the Church.

In the tomb at St. Mary's reposed the mortal remains of Bishop Egan, until March 16, 1869, when they were removed to the vault under the sanctuary of the Cathedral of Sts. Peter and Paul.

The following circular letter of Bishop Wood was issued on the occasion.

Philadelphia, March 10th, 1869.

REV. DEAR SIR :

A Solemn Pontifical Mass will be celebrated on Tuesday, the 16th of March, at 10 o'clock, A. M. on the occasion of the removal of the remains of Rt. Rev. Cornelius Egan, first Bishop of Philadelphia, and Rt. Rev. Henry Conwelse conld, Bishop of Philadelphia, to the Vaults under the Cathedral Sanctuary. f

You are respectfully invited to attend, with Cassock, Cap and Surplice.

I am, very respectfully,

Your obedient servant,

In Christ,

JAMES F. WOOD,

Bishop of Philadelphia.

The name of the first Bishop of Philadelphia is given as "Cornelius." It is a singular fact that in the pamphlet issued in Baltimore, by Dornin, on the occasion of the consecration of the three Bishops that his nam is given as "John."

So historical documents assign three names—"Michael," "John," and "Cornelius" to the first Bishop of Philadelphia, and even Dr. Shea names

him "Patrick."

*May he rest in peace.*

#### REMOVAL OF REMAINS OF BISHOPS EGAN AND CONWELL.

On Tuesday, March 16th, 1869, the remains of Bishops Egan and Conwell were removed to the Cathedral; that of the former from St. Mary's Burial Ground, in the rear of the Church, the latter from St. Joseph's, or "Bishop's" Burial Ground, Passyunk Avenue and Washington Street.

At the Cathedral a Mass of Requiem was celebrated by Rt. Rev. James F. Wood, D. D., Bishop of Philadelphia; Assistant Priest, Rev. C. J. H. Carter; Very Rev. P. A. Nugent and Very Rev. M. A. Walsh, V. G., Deacons of Honor; Rev. P. R. O'Reilly, Deacon; Rev. P. M. Carbon, Sub-deacon; Rev. A. J. McConomy and Rev. Thomas Mullen, Masters of Ceremonies.

Among those present were: Rt. Rev. P. N. Lynch, D. D., Bishop of Charleston, S. C., Rt. Rev. Wm O'Hara, D. D. Bishop of Scranton, Pa., Rt. Rev. J. F. Shanahan, D. D., Bishop of Harrisburg.

The pall bearers of the remains of Bishop Egan were: Rev. Mark Crane, O. S. A., Rev. John F. Prendergast, Rev. Hugh Lane, Rev. J. J. Heyden, V. C. M.

The remains of Bishops Egan and Conwell were deposited in the vault under the sanctuary floor. It is subdivided into 48 crypts.

The inscription on the vault containing the remains of Bishop Egan is:

MICHAEL EGAN, O. S. F.

PRIMINUS EPISCOPUS.

PHILADELPHIENSIS.

SACRATUS.

DID XXVIII OCT. A. D. MDCCCX OBIT A. D. MDCCCXIV,

The sermon on the occasion was delivered by Rt. Rev. P. N. Lynch, D. D., Bishop of Charleston, S. C.

He spoke of Bishop Egan as follows: "Bishop Egan was consecrated in Baltimore by the venerable Bishop Carroll, assisted by his coadjutor Rt. Rev. Leonard Neale, and in his turn assisted at the consecration of the other Bishops.

The years of the Episcopacy of Bishop Egan were few and for him full of sorrow.

The irreligious revolution in Europe had rooted up many long established customs in the management of ecclesiastical affairs and the Church



seemed again going back to her modes of procedure in the early days of persecution. But men's minds were troubled. These modes and principles on which they stood some did not clearly know or understand. Others thought that in this land of liberty these established customs should be maintained with such modifications as the special circumstances of this country required; and they often went astray in conceiving what modifications were allowable or consistent with the principles which must always guide the Church. I am here speaking of the good, of those who loved their religion and whose learning was at fault, or whose judgment went astray. Others brought personal feelings of pride or prejudice or passion to envenom the difficulty. Of them I do not speak. Bishop Carroll twelve years before had to meet and struggle against these evils. Scarcely had Bishop Egan taken his Episcopal Chair when they again sprang up. On him they had a deep effect. He had never possessed a strong constitution. The years he had spent in the arduous duties of the priestly ministry had told on him. Of a singularly quiet and amicable character, a lover of peace and harmony, never so happy as when he saw all happy around him and felt that he contributed to it; at an age, too, when with his broken health tranquility was dearer than ever. There must have been a terrible struggle within him as he found himself, by his most solemn duty to God and the Church, to withstand the ill-judged or ill-advised pretensions and the attempts to wrest from his hands the reins of ecclesiastical government. He suffered in mind and body but he yielded not; meek and uncomplaining he pursued the line of duty, hoping, striving, by his patience and mildness to disarm opposition and to lead all back to duty and charity.

When after three years and a half, he felt that death was at hand he welcomed it with resignation, I might say with joy. On the 22d of July, 1814, he calmly and piously slept in the Lord. Before death he asked that his funeral might be simple, as indeed the troubled time of war required, and that no monument should be raised over his tomb. In earlier youth he had quitted the world—in it he was not of it—he craved not to be remembered by it. His funeral took place the next day, necessarily without that fullness of funeral rites which the Church accords to her Bishops. To-day we render them.

Very Rev. Louis De Barth, the friend and, for years the companion of Bishop Egan was appointed administrator. There was much difficulty and much delay in filling the vacant See.

Rev. Ambrose Morechal, afterwards Archbishop of Baltimore, declined. Dr. De Barth was named and declined. Rev. John B. Davis, afterwards Coadjutor Bishop of Bardstown, in Kentucky, was named and he declined. Then Dr. De Barth was again urged, was appointed—the Bulls of his consecration were received, but he sent them back and positively refused. It seemed that no clergyman on this side of the Atlantic, whom the prelates deemed fully qualified for the position, was willing to occupy it. So six years passed. Under these circumstances the Holy See looked elsewhere and chose the Very Rev. Henry Conwell, Parish Priest of Dungannon and Vicar General of Armagh."

SO CLOSES THE HISTORY OF BISHOP EGAN.

MARTIN L. J. GRIFFIN:

al











JAN 25 1929

